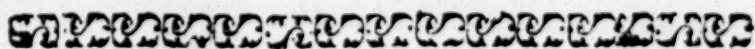


A N
E S S A Y
O N
G E N E R O S I T Y
A N D

Greatness of Spirit, &c.



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ASSOCIATION

OF

THE

UNITED STATES

OF AMERICA

FOR THE

PROTECTION OF

THE

INTERESTS OF

THE

PEOPLE

OF THE

UNITED STATES

OF AMERICA

IN THE

PROTECTION OF

THE

INTERESTS OF

THE

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OF THE

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A N
E S S A Y
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A N D
Greatness of Spirit.

T H E
Builders of C O L L E G E S,
H O S P I T A L S and S C H O O L S,
Prais'd and Commended.

The Invaluable Blessing of a Sound,
Useful, and Pious Education; especially
that of S C H O O L L E A R N I N G;

W I T H
A particular View to Archb^p W H I T G I F T ' S
Foundation, in *Croydon Surry*.

By *HENRY MILLS*, A. M.
Master of the said Foundation, and Rector
of M E S T H A M, S U R R Y.

L O N D O N :

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TO THE
Most Reverend FATHER in GOD,
WILLIAM, his GRACE,
By Divine Providence,
Lord ARCH-BISHOP
OF
CANTERBURY.

May it please Your Grace!

THE Liberty I now take, proceeds not so much from a natural Inclination I have always found in my own Breast, to be thankful to Benefactors; as it does
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from a desire, that what I have done here, in my Way, (I hope for the Good of Posterity) may become still the more popular and useful, by being fix'd to so great a Name. And it is but lately, my Lord, that I have took the Resolution of doing this so soon; being conscious of some bodily Infirmities through my daily Fatigues, which continued, (as they ever shall, so long as I am able, and in the same Employ) may soon put it out of my Power, to discharge so bounden a Duty. My Lord, it may be justly expected from one, who, for many Years, has made a Conscience of discharging the Work he at first undertook, of the instructing of Youth, that he should leave something of his Art behind him; because it is well known, that according to the Biass young Men receive, they roll on generally to the Day of their Death; and are found to be of a private or public Spirit, either useful or hurtful, to the
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the Commonwealth: and what I find in the Heathen Authors so frequently commended, under the Notion of a publick Spirit; the same, I take to be commanded by the inspired Writers, in their frequent Admonitions, concerning Meekness and Charity, and Love of the Brotherhood.

HAPPY then is this Kingdom, which hath bred Men thus inspired with Zeal and Ardor to perform, what is the principal and chief Part of the Christian Religion, Works of publick, well-contrived and noble *Charity*. It is of great Use to rehearse such Actions of worthy Men after their Death; and offer them to the present and future Ages for Imitation. It shall therefore be some Part of my Business at this Time, to represent to Your Grace, among others, the glorious Bounty of Your Grace's Predecessor, of immortal Memory, Arch-Bishop *Whitgift*, the Ornament of the Times he lived in;

and whose Praise is yet in the World: for, he gave to *Lambeth* and *Croydon* a Benefaction, which draws after it, lasting and happy Consequences *. These Favours deserve the Duty of our own, and the Fame of After-Ages; and will preserve his amiable Name, till Time shall be no more. For, his generous Alms, not liable to decay, like other Gifts, make his State still flourishing, his Dust fragrant, and his Grave venerable. This most reverend Father of the Church, is, we all know long since dead †; but his Deeds, like Roses after they seem to decay, are still more sweet; and his Name, by all good People, not mentioned without Epithets of Honour and Applause: For his many excellent Qualifications deserve, nay, command our Love and Admiration. My Comfort is, that in speaking of the Virtues of this wonderful
 Man,

* The College built by Arch-Bishop *Whitgift*, in *Croydon*, consists of half *Lambeth* Members.

† He died at *Lambeth*, 1582.

Man, I cannot exceed the Truth; and Flattery (that odious Vice, which is the very Bane of all Sincerity) cannot be laid to my charge. For, his great Learning, his inflexible Integrity, his generous Spirit, and his many other uncommon Excellencies, worthy all of everlasting Memory, are too publickly known to lay so plain a Narrative under the Suspicion of having aggrandized them. His Friends with Joy, and his Enemies with Confusion, own'd them.

HIS Excellencies therefore need no Embellishment of Words. His truest Panegyrick is a plain Narrative of his Life. The Panegyrists of old, were more solicitous for their own Honour and Profit than for the Fame of their Heroes: They extolled the Rich, the Great and the Powerful to the Skies, because they hoped for their Favour. But, as I can have no private Views in all this; so will I reject all false Ornaments,

which serve only to please the Ear; and chuse no other, than what are artless, easy and familiar. It may be demanded; Why do *you* undertake Great *Whitgift's* Praise? The Answer is, If the Way to this Performance was open only to great Genius's; if no one must speak of Men famous in their Generations, but the Polite and Learned; if it was necessary to resemble these eminent Men in Parts, before we attempt their Praise; I should dread to speak of their Virtues, which all the Wit, that the Soul of Man is capable of, is scarce sufficient for. But if they who love and honour these Benefactors to Mankind, may be said to have Abilities; if they have the Preference to such, as are more learned; then how distrustful soever I may be of my own Talents, no one can plead a better Title to this Performance than myself. And, it is of great Use, that such worthy Persons, while they live in this present

sent World, should be held in the highest Esteem; and their Memories, when they are dead, be treated with Honour and Veneration. And tho' I cannot speak in a manner becoming that great Prelate Arch-Bishop *Whitgift*, (for he deserves a *Virgil* to transmit his lovely Name to Posterity;) yet Gratitude, as I am one who have an Interest in his Benefaction, and an Admiration of his excellent Qualities, oblige me not to be wholly silent. I am surpriz'd to a degree beyond Expression, that of so many Thousands, who enjoy the Bounty of generous Men; and are, by their Favours reached out to them, enabled to prosecute their Studies without Interruption; no one has yet left us a compleat History of the noble Bequests, this great and powerful Nation may justly boast of: for what pious Men have done, ought to be spoken of, for a Memorial of them. I hope therefore I may be

excused for opening the Way: This may be a Hint to some more able Writer, who is qualified to do justice to this excellent Subject. It is not fit, that Mankind should be unacquainted with these worthy Deeds; for it is plain, that while they magnify such Goodness, the Example may provoke others to a generous Emulation. No Virtue can be better recommended to the World, than from the force and power of Example; all cheerfully imitate what others do; especially, if Persons of Rank and Worth shall lead the Way. Examples drive Arguments home far better, than the most persuasive Rhetoric. I could not set before the World a better, than that of my Founder; a Prelate of great Eminence, venerable for his Character, his Age and Attainments. By the deliberate Judgment of Queen *Elizabeth*, who was too wise not to discern, and too good, not to employ
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the most excellent and learned Persons; he was chose Arch-Bishop of *Canterbury* *: a Man equal to the greatest Affairs of Church and State. For he had Courage to resist, when called to the Combat; Patience to endure, when called to suffer; Firmness of Mind, to go on immoveable in his Duty. In short, the Love of GOD was diffused through his whole Heart, and reigned there, with an unrival'd Affection. All who are acquainted with the † History of these Times, know, with what Difficulties he struggled; but these rough Accidents, we find, did not drive him to Inactivity and Despair; they only warm'd his Courage. The Dangers he met with from the Adversaries of GOD and Religion, opened his Way to Glory; they immortalized his Memory, and made his Christian Fortitude instructive to future

* Translated from the Bishoprick of *Worcester*.

† Sir *George Paul*, and the Rev. Mr. *Strype*, wrote the Life of Arch-bishop *Whitgift*.

ture Ages. To enumerate all the Advantages this Kingdom then received, from the Administration of this wise and pious Man, has been thought a Work more proper for an History, than for the fullest and most ample Dedication to even the most conspicuous Patron.

THE same kind Providence that guided Queen *Elizabeth*, to call *Whitgift* to the Archiepiscopal See, to advise, govern and direct in the most important Affairs; hath raised Your Grace to that high Station (of which You, my Lord, are, and always have been, so shining an Ornament) and consequently, to be the Protector and Guardian of *Whitgift's* Benefaction. It was Great and God-like in this charitable Prelate, to make a lasting Provision for the Poor; to ease the Grievances, which the Sons and Daughters of Affliction complained of. The Honour, next to his noble Bounty, is to save, manage

nage well, and raise the Income. Your Grace, as is well known in this Part of the World, does this great Kindness, with such an Industry, and watchful Care, as was never done before. *Whitgift*, always faithful to his Trust, could not bear any Abuses in a charitable Donation. Hearing therefore of many in Number, and various in Kinds, he visited *St. Bartholomew's Hospital in Saltwood*, and *St. John's in Hith*; and reformed what was amiss.

THE Hospital of *Eastbrige*, and the Revenues thereof, he rescued out of the Hands of such as had swallowed them up, and settled them on a new Foundation; who therefore may be reputed the Founder, or at least the Restorer of them. And as a perpetual Monument of Your Grace's Piety and Care, your Predecessor's Charity is strictly looked into; a yearly Account of all Disbursements laid

* *Strype*, p. 271. Anno 1587.

laid before Your Grace; the Fines are raised, and consequently the Brethrens Allowances improved. So that Your Grace may solace your Conscience, as holy *Job* did his, *Did I not weep for him that was in Trouble? Was not my Soul grieved for the Poor?* Endeavours were once used to make the World believe, that *Whitgift's* Foundation was injured. Your Grace did not defer, in the most industrious and publick manner, to examine into the Accounts, and enquire how the Statutes had been observed: but it appeared, that the Accusations were forged, and that the Noise was made to supply the want of Truth. It is necessary to say a little of this Matter, because some well-meaning People have concluded, that Silence was an Argument of Guilt. But I assure all, that the railing Accusations of *Whitgift's* being injured by a misapplication of his
Bounty,

Bounty, though received without Return, or angry Resentment, were false and scandalously injurious. As to the personal Reflections and foul Language, it was the Share of the Defamers to give; it shall be mine, never to return any thing in that unhandsome and unchristian Way. No just Occasion was given for the disparaging Reports, that were industriously spread about.

HAPPY would it be, if all Charitable Foundations, in the Kingdom, were so tenderly, so uniformly governed, as this is by You, my Lord, out of Reverence to GOD, and Goodwill towards Men. Your Grace, in this Respect, does Justice to the Ashes of the Dead: And if this Venerable Prelate, now with GOD, knows any thing of what is transacted here on Earth, he takes delight at the extraordinary Care, which You have always shewn. For this Your tender Guardianship, GOD will bless
I
You;

You; Your Conscience will applaud You, and all good People (they especially who enjoy the Benefit of Your Care) will daily lift up their Hands in Prayers, for Your long Life. My being immediately under Your Grace's Visitatorial Authority, gives me a Right to commit this Performance to Your Grace's Patronage and Protection. Besides, among all the Acknowledgments of those You have highly obliged, none is more sensible of Your Favour than I am; and it is no small Pleasure to me, that I have this Opportunity of making known to the World, Your generous Treatment of me; chiefly on account, as was supposed, that Your Grace could not endure to see Truth and Honesty wounded thro' my Sides. For this publick Justice, I will not take the usual Way of signalizing my Gratitude, by attempting an extravagant Panegyric upon Your Goodness; though I could
with

with pleasure run over Your uncommon Qualifications: but I presume not to attempt Your Character; I shall only observe the Resemblance there is between Your Grace's Disposition, and that of Your most amiable Predecessor. I cannot pursue all the little Parallels, which a lively Fancy might suggest; but only, at present, single out a few of the most remarkable Instances of Similitude, which do obviously, and at first View, present themselves to our easy Apprehension.

THE first Thing wherein Your Grace resembles Arch-bishop *Whitgift*, is, Your Detestation of the Corruptions of Popery, and Firmness to the Protestant Cause.

THAT Prelate, unquestion'd in his Principles, was, we are inform'd, a young Confessor. For, notwithstanding all the Persuasives of his Friends, and Threats of his Foes, he could not be prevailed on, to go to Mass.

Mafs. He was thrust out of doors, by his Aunt and Friends in *London*, who resolved not to maintain an Heretic, (as they called him) and sent him back to *Grimsby*; fortunate and glorious *Grimsby* * ! since out of thee did come our worthy Prelate, whose Memory will last, when Pyramids shall crumble, and be blended with common Dust. In the Course of his Life, the Insults of the Romish Party did every day provoke his Episcopal Authority, to appear and exert itself with the utmost Vigour. For, at his first coming into the See of *Worcester* †, he found a great Number of Papists in that Town, and in many other Parts of his Diocese; Priests and Jesuits were indefatigable in perverting the Queen's Subjects. By his mild and temperate Speeches he brought many
Gentlemen

* *Grimsby*, a Town in *Lincolnshire*, where *Whitgift* was born, *Anno* 1530.

† *Whitgift* was consecrated Bishop of *Worcester*, April 21. 1577.

Gentlemen of Rank and Condition ; and others of a lower Station, to Conformity ; and laid before the Privy-Council, the Names of the Stubborn and Contumacious.

YOUR Grace being informed by the Bishop of *Bristol*, of many Priests and Papiſts, that were crept into one of the Pariſhes within his Dioceſe ; that they went duly to Maſs when the Pariſhioners went to Divine Service, and the ſame Bells called the People to both * : Your Grace enquired into the Matter ; and finding the Information well-grounded, the King being then Abroad, your Grace certified the Lords Juſtices for the Adminiſtration of the Government, of which your Grace had the Honour to be One ; and got ſuch Orders given, as might prevent the like for the Future. It is not eaſy to ſay, how much Good

* The Name of the Place was, I think, *Stower Provost* in *Dorſetſhire*.

Whitgift did by his constant Labours, his Disputations, and learned Writings against the implacable Enemies of our Religion. And it is thought by Protestants, and not denied by those of the Church of *Rome*, that he was the chief Instrument at that Time, of keeping Popery out of the Land. His Love to our reformed Religion, fired him with a vigorous and active Zeal; nor was it damp'd by any Opposition; for that did only serve to increase and blow up the divine Flame.

YOUR Grace, the present Father of the Church, hath, in an exemplary Manner, imitated *Whitgift* in this Respect. Thousands of People saw, and rejoiced to see, with what Constancy and Resolution Your Grace, in the Days of King *James* the Second, opposed the Romanists; who left no Ways untried, to bring Protestants over to their Church. The Jesuits with all the Strength of
I Reason

Reason and Force of Argument, which their Cause could afford, tried to deceive, and they did deceive. For many, especially those of weak Understandings, were like to have been seduced to the Roman Fold; and to change a most pure Religion, for a corrupted one; which, as it now stands, cannot be a safe Way to Salvation: forasmuch, as the Papists have added to the true Faith, false and impious Doctrines; to the ruin of Souls, and the dishonour of GOD and his Church.

MANY Protestants (to their Shame be it spoken) were disposed, for the Sake of worldly Interest, to yield up the Truth, and become Profelytes to the Roman Cause.

YOUR Grace in those Days of *Rebuke*, shewed such Learning, as confuted all the sophistical Arguments of the Sons of *Ignatius Loyola*; and such Courage, as maintained itself, against all Opposition.

WITH what Gravity, Strength of Reason, and Earnestness did Your Grace undismayed, with unshaken Perseverance, preach and write against these Corruptions of *Rome*? You purged out what the crafty Jesuit had too artfully instilled; You settled the Doubtful, with Arguments strong and conclusive. So that, the Number of Papists was greatly lessened: And when the World shall see your learned Works, penn'd in those Days, with a nervous strength of Argument, Men will have a greater Aversion to Popery, than they already have; and You by these Writings, which prove Your clear Understanding and penetrating Judgment, will always, even to the End of the World, be making Converts from Error to Truth. It may be truly said, that Your Grace in that Reign, when the Protestant Religion was in Danger, kept unalterably steady; being inspired with a
true

true Christian Bravery of Soul, went on, and had, as a Divine, the most considerable Part in the Preservation of our Religion, the valuablest Blessing in the World; and on that Account, You were thought worthy to have a Share in that Royal and most glorious of all Titles, of *being Defender of the Faith*.

A SECOND Mark of Resemblance which Your Grace bears to Archbishop *Whitgift*, is, a Penetration into Business, and a quick dispatch of the most important Affairs, both in Church and State. His whole Life, we read *, was employed in hard Labour. No Portion of his Time was spent unprofitably; but laid out on what had a good Influence on all that is dear and valuable to Mankind. His Behaviour, in *Cambridge*, was a Demonstration of his Wisdom, Prudence and Activity. Whatever

* Sir George Paul and the Rev. Mr. Stryke's Life of *Whitgift*.

Disorders were found in the Colleges, we generally find him in the Commission, to examine into, and explain the Statutes. This he did with such Candor and Judgment, that all admired his Dexterity and Skill. When he was made Head of *Trinity-College*, it was full of Heat and Confusion; but in a little Time, by his prudent Administration, all Tumults were allay'd.

As a farther Proof of his great Abilities, he procured a good Reformation of the Statutes of the whole University, for the Maintenance of *Learning and good Order*.

CARTWRIGHT and others published and dispersed abroad, several Books and Libels against the established Hierarchy by Diocesan Bishops*, all which, Dr. *Whitgift*, though

* *Admonition to the Parliament*, a very dangerous Book. *Martin Mar-Prelate*; a *Demonstration of Discipline*, &c. These Pamphlets were full of rude Expressions, used towards learned Men of Dignity in the Church, the Bishops, and above all towards the Arch-Bishop, who
was

though dissuaded by many Friends, fully answered; and gave a Check, for a Time, to these bold Innovators. *Cartwright's Reply to the Answer*, contained dangerous Points of Doctrine, falsified Authorities and sophistical Arguments. *Whitgift* discovered them all; a Proof that he was a Divine of a clear Head; well seen in ancient Ecclesiastical History, and thoroughly versed in the Fathers of the Church. When he was advanced to the Metropolitcal See, he governed the Church with the Care, the Affection and Authority of a Father. In this high Station, his Time was not idly spent: The Fears of the *Spanish-Navy* being over, and the Malice of the Roman-Catholicks at Home, overcome; we might suppose him to be in a Condition of

was called *Petty-Pope*, *Cardinal*, &c. though his Grace in the dangerous Times of 1586 set forth an Order of Prayer and Thanksgiving for the Preservation of the Queen and the Realm, from the traitorous and bloody Practices of the Pope and his Adherents *.

* *Strype*, p. 51. Anno 1572.

Peace, Safety and Ease. But alas! Troubles will never, never end, so long as Mortality endures. The Weapons of his spiritual Warfare are not to be laid aside; for he is called to new Combats by the furious Attempts of the *Puritans*.

THESE had laboured ever since the Reformation, to free themselves from observing the Ecclesiastical Laws and Customs established. But now they put forth their utmost Efforts for the same End *. Violence and Stratagems were perpetually used to gain their Point. Their Tenets and Practices shewed their Disaffection and Aversion to the established Church and its Orders †. Their Complaints and Petitions, that were drawn up, though frivolous, childish, nay, sometimes, irreligious, were yet favoured by some Great Men, and brought into the House of Commons.

OUR

* Anno 1584.

† *D'Ews's Journ.* p. 339.

OUR learned Arch-Bishop answered each of them; and clearly proved, that they tended only to needless Innovation, and the overthrow of Government, especially in the Ecclesiastical State. How great must needs be his Penetration, who had a watchful Eye on Papists and Puritans, the formidable Enemies of the Church and State; and disappointed all their Expectations. It was no easy Matter to carry Matters on with Men of such rugged and fierce Dispositions. This *Whitgift* did, who therefore set a noble Pattern of Philosophical, or what is more, of Christian Fortitude. He acted with great Sincerity, with Zeal, and with honest Intentions; for which Reasons, GOD did not fail to plead his Cause, and bless his righteous Undertakings.

INDEFATIGABLE has also been Your Grace's Care, industrious every Stage of Your Life to promote the
Glory

the Glory of GOD, and the Honour of the Nation. For besides a natural Penetration like his, Your Grace's Personal Knowledge too of some Foreign Nations, made You a proper Judge of what relative Intercourses ought to have subsisted among Us.

THAT You might be fit for great Undertakings, Your Way of Living has been abstemious, at all Times and in all Places. It is universally known, that Your Life early consecrated to GOD and his Service, has been such an illustrious Pattern of Mortification and Self-denial, as the Primitive Christians have set You: That You have, my Lord, like *John the Baptist*, exercised a perpetual Abstinence, restraining Yourself even from lawful and innocent Delights. How fierce have been Your Conflicts, with the Adversaries of Protestantism? How constant and fervent Your Devotion? You did imitate the Holy Flames of Primitive Zeal, and awaken-
ed

ed Your Soul into a great Concern for CHRIST's Religion, persevering in the midst of many Dangers. How extremely useful to the World has been Your laborious Preaching, so well esteem'd and followed, by the judicious Part of *London*. Your manly, grave and serious Way of Persuasion made Your Audience often tremble and weep. But because this alone is thought by some, not to be a sufficient Proof of Learning and great Abilities, I proceed to mention other Performances; as *The Authority of Christian Princes over their Ecclesiastical Synods, with particular Respect to the Convocations of the Clergy of the Realm and Church of England*.

Another, entitled, *An Appeal to all true Members of the Church of England, in behalf of the King's Supremacy, as by Law establisbed, by our Convocations approved, and by our Bishops and Clergy stated and defended,*

defended, against both popish and fanatical Opposers of it.

To these must be added, That laborious, learned and judicious Book, *The State of the Church and Clergy of England, in their Councils, Synods, Convocations, Conventions, and other publick Assemblies, historically deduced from the Conversion of the Saxons.*

WHITGIFT understood, my Lord, the Reasons and Designs of the Reformation too well; he knew, and had felt too much of the arrogant Pretensions of the Romish Clergy for his own Part, ever to plead, either for a Convocation's sitting against the Sovereign's Consent; or treating without his Approbation. And Your Grace, my Lord, following so great a Pattern, has been thought to behave in a Manner, the most suitable too, to the Grounds of our happy Reformation; and to that Power, which, as our Church observes, has
always

always belonged to pious Kings and Princes. And it were to be wished, that with Regard to such a Power, or Independency in the Church, as would really seem to constitute one absolute Sovereignty within another, Men would seriously consider, how many particular and differing national Churches (in our Opinion none of the purest neither) there are, that do pretend to it: And farther, what the lodging of such an absolute Power in the Universal Church; but I should say, in the Hands of any one Man, that pretends to be the infallible Head of that Church, would naturally lead to; a Thing! I am willing to hope, and do charitably believe, that those, who have been said to stand up for it among us, would never wish to see. No, the Difference between the *Regale* and *Pontificate*, between the spiritual and temporal Powers, as Your Grace hath often observed, is so plain, and they do
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lie so far asunder, with regard to all worldly Concerns, that whoever does entangle them, Clergy or Laymen, do but give the By-standers too much Reason to suspect, that they have other Things in View, than they will dare to own. The Inconveniencies on either Side, when Men are acted only by that Wisdom which is from above, are easily avoided, by going the middle Way, between the too high popish Claims, on the one Hand; and the too low *Erastian* Ones, on the other.

OF these Things, there can remain no doubt to such, as have well considered the several Pieces Your Grace has published on this important Subject, a Work of the greatest Learning; and wherein the Spirit of Meekness appeareth in even yet a greater Degree.

OF great Service to the Church and Nation were also Your unanswerable Pamphlets, in the Days of King
James

James the Second, against Jesuits and Popish Priests: As,

I. *An Exposition of the Doctrine of the Church of England, in the several Articles proposed by the Bishop of Condom, in his Exposition of the Doctrine of the Catholick Faith.*

II. *A Defence of the Exposition of the Doctrines of the Church of England against the Exceptions of the Bishop of Condom, and his Vindicator.*

III. *A Defence against the new Exceptions of Monsieur de Meaux: The Doctrine of the Church of Rome, in Point of Image-Worship, more particularly considered. Part I.*

IV. *Second Part against Monsieur de Meaux, in which the Romish Doctrines concerning the Nature and Object of religious Worship, of the Invocation of Saints and Worship of Images and Reliques, &c.*

V. *The Charge of Idolatry made good against those of the Church of Rome.*

VI.

VI. *That Transubstantiation, according to the Principles of the Church of Rome, cannot be an Article of Faith.*

VII. *A Discourse of the Holy Eucharist, in the two great Points of the real Presence, and the Adoration of the Host.*

VIII. *Two Discourses, of Purgatory, and Prayers for the Dead.*

IX. *Sure and honest Means for the Conversion of all Hereticks. Translated and published, with a Preface.*

X. *A Discourse concerning the Nature of Idolatry, &c.*

THESE learned instructive Treatises, with several others perhaps, that may have escaped my Knowledge, ought to be called the *Victory of Truth over Error and Corruption*. Surely never was Cause more baffled, than the Popish. Never was a Controversy better managed; and in so plain a Manner, that

that a *Trader* at that Time, was a Match even for a *Jesuit*.

IT is astonishing to all who consider well, how Your Grace, engaged in laborious and constant Attendance on Your Churches, could find Time to send to the Press, so many accurate and useful Writings, in so small a Compass of Time. Merciful was God in raising You up, my Lord, in these Days of Rebuke: Happy was the Church of *England* boldly attacked by implacable Adversaries, in having so able, so diligent a Defender of its Verities. Had Your Grace's Works stopped here, and Your Instructions reached no farther than our Kingdoms; yet even this Blessing was great enough to challenge our Love and Admiration. But, as if doing Good to the Souls of Men, was Your only Design, Your Joy, Your Love; as if You had no Rival in Competition with it, Your Care, and Skill, and Wisdom, have
C been

been employed to take away the Errors of other Nations; that Foreigners also should have a Share in Your universal Affection. And that All may know, and be truly sensible of this extensive Goodness, I will now open another Scene, in which You have laboured for the Good of the whole Christian Church.

ABOUT the Year 1717, the celebrated Doctor *Du Pin*, of *Paris*, hearing of the Virtue, profound Learning, and other uncontestable Merits of the Lord Arch-bishop of *Canterbury*, writ to Your Grace a *Latin* Letter, of common Civility. In this, he congratulated the Church of *England*, for having such an eminent Prelate for her Metropolitan. He expressed at the same Time, his own Inclination and Ambition of corresponding with such an incomparable Man.

YOUR Grace made him an Answer, in a pious and eloquent Letter;

ter; thanked him for his Civility, and hinted to him, that it was full Time, both for himself, and the Rest of his Fellow-Doctors of the *Sorbonne*, to declare openly, what they thought in the Bottom of their Hearts, of the notorious Superstition and exorbitant Ambition of the Court of *Rome*; that it was the Interest of all Christians, and well-meaning Men, to unmask that Court; and thereby reduce, and restrain her to her Primitive Limits and Honours, which she enjoyed in the first Ages of the Church, &c.

YOUR Grace traced the Way and Method they should take, to pursue such a laudable Enterprize, by explaining to them, the Belief, Tenets and Doctrine of the Church of *England*, and the Ways and Manner she commenced to reform herself, and shake off all Foreign Power and Superstition both in Church and State; and in fine, to acknowledge

JESUS CHRIST OUR LORD, to be the only Founder, Source and Head of the Church. Your Grace insisted constantly on this Article, not only in Your Letters to Doctor *Du Pin*, but also in all those, You wrote to Doctor *Quinault*, and to Doctor *Piers de Girardin*. You always maintained the Justice and Orthodoxy of every individual Article of the *Anglican* Church, without yielding a Tittle, or making the least Concession, or Allowance, towards approving the ambitious Pretensions of the Church of *Rome*.

THE Doctors of the *Sorbonne*, who in the Beginning of the Duke of *Orleans's* Regency, began to enjoy a little Liberty, gave in readily to Your Grace's Scheme. The Cardinal *de Noailles*, then Archbishop of *Paris*, approved of the Project. *M. de Foly de Fleury*, Attorney-General, was ready to embrace it, &c. They all saw and read the
Plan

Plan of the healing Union, summ'd up in *Latin* by Doctor *Piers de Girardin*; wherein he gave up the *Communion under both Kinds*; the performing of *Divine Service in vulgar Language*; the *Invocation of Saints, as unnecessary*; the *Marriage of the Protestant Clergy, &c.*

IN a word, this Project became the Table-Talk of the whole City of *Paris*; every one expected to see very soon, the Accomplishment of such a divine Undertaking: my Lord *Stanhope*, who about that Time went to *Paris*, upon some extraordinary Emergency; and my Lord *Stairs*, then Ambassador, were congratulated thereupon by some great People, in the very Palace-Royal. The Regent himself, and Abbot *Du Bois*, Minister of the Foreign Affairs, gave the Line at first, and let Things run on to certain Lengths; but soon after, the Jesuits and Constitutioners sounded the A-

alarm-Bell, and overturned the whole Scheme, by spreading about the Rumour, that Cardinal *Noailles* and his Friends the *Jansenists*, were upon the Point of making a Coalition with Hereticks, &c.

UPON this, Doctor *Piers de Girardin* was sent for to Court, and severely reprimanded by Abbot *Du Bois*, and was strictly charged under Pain of being sent to the *Bastille*, to give up the Plan, together with all the Letters he had received from the Lord Arch-bishop of *Canterbury*, as also a Copy of all the Letters he had writ himself to Your Grace. The Doctor was forced to obey; and all the Letters were immediately sent to *Rome*, as so many Trophies gained on the Enemies of the Church.

THIS great Minister, Abbot *Du Bois*, was at this Time pursuing a Cardinal's Cap, which met with some Stops at *Rome*. His Discovery of
what

what was endeavouring in *France*, and by whom, is supposed to contribute not a little to remove all Difficulties out of the Way; and procure the Dignity and Authority, which he was pursuing, and soon after obtained.

HOWEVER, this Change of Affairs contributed to the good Reputation of Your Grace; since Your Letters were admired, even by *Clement* the XI, then Pope; who declared it was Pity the Author of such profound Letters was not a Member of their Church.

THIS Change, and unhappy Turn of Affairs, gave a real Grievance to all honest well-meaning People on both Sides. Yet, in spite of these unlucky Hits, You, my Lord, have the Comfort of seeing, by Your Endeavours and Correspondence, that the Animosities of Parties are in a manner ceased; that Bishops and Divines, of both Sides, know one another,

ther, and neither in their Discourses or Writings, are the odious Names of Hereticks and Schismaticks made use of.

IN a word; the Way is paved for this difficult, pious and desirable Work, whenever GOD of his infinite Mercy, will inspire the Princes of this World to come into it.

THIS Project of uniting the *English* and *Gallican* Churches, which Your Grace has done so much to promote; whatever other more particular and personal, both spiritual Blessings, and temporal, might have ensued thereupon, would confessedly however, have secured the Publick Peace of Christendom, by fixing an Uniformity and good Understanding, upon true Christian Principles, between those two great Nations; on whose differing, or not differing, it is now well seen, that the Tranquillity of *Europe* altogether depends. But, the World, my Lord,
yet

yet deserves not such a Blessing ; and so Your Grace's Endeavours are hitherto ineffectual ; but for Your pious Intention, my Lord, and to Your deserved Praise, Posterity must say, *Magnis tamen excidit Ausis* : and as often as those pious Christians, who wait for the Consolation of Israel shall have occasion to speak of Arch-bishop Wake, in future Ages ; they cannot but acknowledge, that as all Men pray, *Thy Kingdom come*, his Grace did endeavour to bring it.

IF we look over the vast Extent, from East to West, of the *Indian*, *Tartarian* and *Turkish* Governments, all Anti-christian and *Pagan* or *Mahometish* ; it cannot well, and with the Truth of the Letter too, be said, that *Christ's Kingdom is yet come* ; or, that GOD has given his Son, the *Heathen* for his Inheritance, and the utmost Parts of the Earth for his Possession.

IF

IF Your Grace's Scheme of a thorough Union between the two contending Rivals of the World, both by Sea and Land, could be yet brought about, who knows but the Fullness of the Gentiles shall come in; and so all Israel be saved? Your Grace's Prayers and Endeavours have not been wanting for this; and we pray, that GOD may lengthen out Your Days, to be the yet happy Instrument.

YOUR Grace knows by Experience, the Inclinations of the *Gallican* Church, how far it is already Protestant, and opposite to the domineering Pretensions of the infallible Court of *Rome*. You was in some Sense a Party too, as well as a penetrating Eye-witness, of what we have only by Hearsay; and so no Man fitter, every Way, to touch those secret Springs and Resorts, which have already made the *French* in their own Defence indeed, against

gainst the Designs of *Rome*, protect many Protestant Countries from impending Ruin. Neither does there seem now to be any thing wanting to the lasting Preservation of our own happy Establishment both in Church and State; but only the Continuance of the same steady good Management, in following with due Care and Attention, the kind and merciful Steps of that Divine Providence, which has in its Wisdom provided some more, and far powerfuller Protectors of the Protestant Cause, than most People are fully apprized of.

WHO can think on this great Undertaking, without Wonder and Astonishment? But I go on to mention other Things.

THE Task of Translating the Primitive *Greek* Fathers into *English*, has done no small Service to Mankind; and without the least Suspicion of Flattery, it may be said, that the Works of these Saints, are much
more

more useful to the World, than they were in the Original. For now, the unlearned, and Women unacquainted with the *Greek*, may reap the Advantage of knowing the Sentiments of these holy Martyrs. All now see, Your Religion exactly agrees with that of the first three Centuries after *Christ*. And, it must be owned, that the nearer we come to the Fountain-Head, the clearer will the Streams be. This Work has been, and will be, a constant Instruction to all future Ages. Your Grace's *Principles of the Christian Religion* is, I think, the best Book of that Kind, yet extant in the World. It is animating and instructive, delivered in a plain, yet learned Manner. What need I mention Your three Volumes of excellent Sermons, and many others on particular Occasions; Your instructive Charges to Your Clergy; Your practical Discourses against Perjury and common

common Swearing? Your Grace's other pious Works, which already have appeared abroad, and more that may be published, and are impatiently desired, shew to what good Purposes Your Time, my Lord, has been spent. And it may with Truth be affirmed, that Your Grace in guiding the uninstructed World by useful Writings, has equalled Your worthy Predecessor Arch-bishop *Whitgift*.

A THIRD Thing in which Your Grace resembles Arch-bishop *Whitgift*, is, in a forgiving Temper and in gently treating of Offenders. That good and great Prelate, whose Life was unblemished, had Detractors who spoke ill of him, and published Libels against his Person and Management. But the Consciousness of a spotless Life, gave this illustrious Disciple of Christ, great Peace of Mind; For, *Innocence is a perpetual Feast and Triumph*. He therefore,

fore, like *Abraham*, went through severe Trials without Complaint, which did not betray him to any indecent excess of Passion. GOD, he thought, permitted them for the increase of his Patience. Now what Greatness of Mind is it, to be calm and undisturbed in the midst of Perplexities, not only to hear Reproaches with religious Bravery, but to triumph over them all? The Motto he chose, *Vincit qui patitur*, was always in his Memory. The Contemplation of the Example of once afflicted Men, as he was, but now glorious Saints, who travelled the same rugged Journey of Life and forgave Offenders, was his constant Support. Had the Affronts offered to him, been fewer, he never could have had so noble a Proof of his mild Temper. For, no Mercy could be greater, none more sincere than his interceeding for his Adversaries; who had no Recommendation to deserve, none to engage

engage his Compassion. *Cartwright* and others of his Humour, did not cease to reproach *Whitgift* in their publick Exercises; nay sometimes, in a furious Manner, without Regard of Duty, Shame, or Modesty *, though the Statutes of the College, and the Laws of the Land, would have justified him in proceeding against these bold Defamers; yet he gently passed by these Enormities; and for their rough Speeches, breathed nothing, but Forgiveness, Love and Peace. It was the Earl of *Salisbury*'s Observation on him, that *there was nothing more to be feared in his Government than his Mildness and Clemency* †. Some younger Spirits blamed his want of Courage; and told him, that he knew not his own Strength. All who, like, *Whitgift*, make it their constant Care
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* *Sir George Paul*, p. 14.

† When *Udal*, and others were condemned, he never ceased till he had obtained Pardon for them at her Majesty's Hands.

to be *doing Good*, can never fail of the Approbation of wise and considering Men, so long as Truth and Justice shall remain. That glorious Man, whom You, my Lord, in so many Things resemble, was not we see disordered at any Opinion, his Adversaries took upon them to pronounce: There have been some few malicious, unworthy Men, who laboured to lessen Your Grace's unsullied Reputation; but the vain Censures of these envious Revilers, did not disturb Your Repose; or make ill Impressions on wise and sober Men. If Your Grace has been, or shall hereafter be disregarded by base and wicked Slanderers; yet all good People (whose Testimony alone is of Weight) value, respect and honour You, for Your heavenly Graces of *Charity*, Meekness, and Patience. You will have Reason in some Respect to bless Calamity, or unmannerly Returns

turns of ungrateful Men ; from whence You appear to more Advantage, than if no Trouble had befallen You.

BUT if even Innocence and Worth cannot protect You from the Calumnies and Censures of ill-natured Men ; yet I know that when Envy dies, Your Name shall be sweet and precious in Ages yet to come. Justice will be done to Your Memory, which, like *Indian Spices*, will be fragrant after Death ; for, *the Righteous shall be had in Everlasting Remembrance.*

A FOURTH Thing, in which Your Grace bears Resemblance to Arch-bishop *Whitgift*, is, in Your great Humility ; the Pillar, upon which other Virtues stand, and without which, all the rest are of no great Account in the sight of GOD. That Meek Prelate was not puffed up with the excellent Endowments of Wisdom and Virtue. He did not

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arrogate

arrogate any thing to himself; was not assuming; did not contend for Praise or Preference, nor lay out his Time and Thoughts upon new and unprofitable Curiosities, or fanciful Notions, to draw the Admiration of Mankind; but useful Works, and GOD's Honour, were the only End of all his Studies. His high Station, and superior Abilities did not exalt him; *but he still was lowly in his own Eyes.* The chief Comfort of Repose or Solace that he took, was, in often dining at his Hospital in *Croydon*, among his poor Brethren, as he was pleased to call them *; a Proof, that Poverty of Spirit is compatible with an exalted Station. This excellent Virtue, the chief Ornament of a Christian, strictly enjoined by our Saviour, who was the most perfect Exemplar of it, has sunk likewise deep into your Grace's Heart; you being the most remarkable

* Sir George Paul, p. 112.

able Instance of such, as are great in Character, and as great in Condescensions. For, in whom can we find, in so eminent a Degree, that Candour in Judging; that Affability in Conversation; that Good-will; and all the respective Offices, that are due to Mankind? With what an obliging Sweetness do you vouchsafe to hear the Requests, even of the most inferior Clergy? With what chearful Readiness do you write with your own Hands, to those who are at a Distance, giving wise and wholesome Instruction? I say nothing of the learned Correspondence you keep up with Foreigners. Few Men, were they capable, could yet undergo the great Fatigues of Writing thus with their own Hands, so many Letters, as your Grace still does, both in dead and living Languages.

THE World may admire, publish and extol your excellent Qualifica-

tions : But still their Praises, though never so profuse, never so just, will not influence Your Grace to have a high Opinion of Yourself, or tempt You to boasting, and contempt of Your weaker Brethren. Some Men are dogmatical and peremptory in their Opinions ; affect to be knowing, to understand and penetrate the profoundest Mysteries, to be thought wiser than the rest of the World.

BUT Your Grace checks this vain Pleasure ; and though Your Learning is so great, and Your Qualifications so many, and so good, You labour rather to conceal, than to publish Your own Worth, and heavenly Disposition. The more you have received, the greater is your Modesty. Now, He who in a true Christian unaffected Humility is thus lowly in his own Eyes, is certainly most honourable in GOD'S.

LASTLY,

LASTLY, Your Grace makes this Resemblance to Your worthy Predecessor appear, in wisely laying out great Sums of Money in Publick Buildings and Reparations. *Whitgift*, generous Soul, erected a lasting Monument of Charity in *Croydon*. Your Grace is also endued with the same publick Spirit; for the Truth of which, I could bring a Cloud of Witnessees. Every Town, in which Your Grace hath been preferred, can give Testimony of this Your generous Temper. *Exeter* can say, what Repairs and Improvements were made, while Your Grace presided there, as Dean. *Bugden*, the Seat of the Bishop of *Lincoln*, honoured with Your Presence, can safely boast too, that the Episcopal House was never so well repaired, and decently fitted up; as while Your Grace was the watchful Overseer of that Diocese.

WHEN your Grace, to the Joy of the Clergy, and all good People, was raised to the Archiepiscopal See, an exact search was immediately made, what Decays were to be found in the two Palaces. And the requisite Repairs of them have, by a modest Computation, cost already, about eleven Thousand Pounds: a prodigious Sum; greater far (if I am rightly informed) than has been expended in the same Way, by any Arch-bishop since the Reformation. How commendable is this Expence? How praise-worthy is it to deliver Buildings to Posterity better than we receive them? This Your Grace has done in such a generous Manner, as was scarce ever done before. And this Generosity is not confined to a narrow Compass; or, the Houses, that an Arch-bishop is obliged to keep habitable, and in Order. Other People

ple find the good Effect of Your diffusive Temper.

THAT All may be convinced of this Truth, let them but cast their Eyes on the Vicaridge-House of this our Parish of *Croydon*. This, thro' length of Time, was so decayed and run to Ruin, that nothing would do, but pulling it down and rebuilding. Your Grace kindly considered the hard Case, and eased the Vicar and his Successors, for many Generations, of this Burden, by entirely taking down the old falling House, and raising a new, strong and beautiful Structure. This was done solely at Your own Charge of above seven Hundred Pounds, 1730. And, what still more recommends this generous Action, it was set about, carried on, and finished without any Sollicitation, that I know of; except that of Your incomparable Lady, who was sensibly

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touched at any Difficulties the Clergy, whom She was pleased to call *her Friends*, laboured under. She could not bear the Thoughts of a Clergyman's going into a poor tottering House; nor did She think it reasonable, that the Charge of Rebuilding, or greatly Repairing, should fall upon one Man; and therefore was very industrious, to set forward the Work. This shining Pattern of Charity, alas for Us! is now no more; but as her condescending Carriage, her Goodness, and other excellent Qualifications made her revered, while she lived; so will they make her Memory sweet and precious, now She is dead. I presume not to attempt her Character. They who were long in her Family, and Objects of her tender Care, are better able to write her exemplary Life, and discover it to the World. This, if done, may influence
other

other Women, and so give them also a Title to the Character of the good Wife and perfect Woman in the *Proverbs*; *She looketh well to the Ways of her Household, and eateth not the Bread of Idleness.* Her Time was not spent in Mirth, Jollity and Pleasure; but every Hour of the Day, as I am informed, was allotted for its peculiar Business. I shall content my self with a short Account of this excellent Person: She was the best of Wives; the tenderest of Mothers; the most respectful to her Relations and Friends; the best of Mistresses to her Servants, and the most obliging to her Inferiors. Happy they, who shew the best Respect to her Memory; which is, to endeavour to be like her. This generous Lady, I say, was resolved to build a new House for the Credit and Comfort of the Vicar of *Croydon*. And when Liberality
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is thus discreetly shewn, it derives Honour on the Giver ; and is, or should be entertained by the Receivers, with those due Acknowledgments, and that grateful Sense, which a worthy Benefactor ought to find. Let any one meditate on these Favours, and be unthankful if he can. May this Place be sensible, as of *Whitgift's* Bounty, so of Your Grace's Favours, and may every additional Kindness be a Motive of their Gratitude. It is well known, what Reparations, what new Buildings here are ; and in what a flourishing Condition the Town has been, since Your Grace has been pleased to reside among Us.

How kindly and hospitably are Gentlemen entertained ? What constant Charities are reached out to the Unfortunate and Distressed ? A great Number of the poor Inhabitants are cloathed and fed ? What liberal

liberal Alms conveyed to the necessitous and modest Poor? Some needy Families almost rejoice at their helpless State, which was the Occasion of their being Objects of Your Grace's Mercy and Compassion.

AND if I look abroad, there is Room enough to mention Your great Bounty to Foreigners; but grateful Foreigners will themselves, no doubt, think fit to acquaint the World with this in their own Language. In this respect also, You exactly resemble Your charitable Predecessor, *Whitgift*.

FOR, when *Beza* and other Men of Note recommended to him some Divines of the Reformation, forced out of *Germany*, and *France*; he, in the midst of his great Affairs, disdained not to cast a favourable Eye on them, beset with a variety of Miseries. He heard their Complaints,

plaints, and as generous Spirits are always most compassionate, he tenderly wept over them, and for them. He received them into his House, giving them Entertainment for Years together ; and dealt bountifully with them, when they went away. By these Your exemplary Charities both private and publick, You are both become a proper Pattern for the Imitation of all good Men in After-Ages.

I COULD not forbear paying this Homage ; for it gives me great Ease and Satisfaction of Mind ; and if You, my Lord, the Visitor, and *Whitgift* the Founder, could see my very inward Parts, You would be fully convinced, that the Honour I have for such great and venerable Men, was the only Motive of my Writing ; and though I am not able to express my Thanks and Praise

Praise in Terms fuitable to Your Dignity, and my Duty; yet sure it is, that I and all People thus highly obliged, are bound to make the best Returns we can. And though my Abilities were great enough to extol Your Name, as it deserves, I fear I shall offend: For I know it is Violence to Your Nature; You being as careful to avoid Praise, as You are deserving of it.

THUS, my Lord, have I discovered some of Your great and merciful Actions, design'd for the Advantage of Mankind: and to be always *doing Good*, is a Ray of the Divine Power.

I CONCLUDE with my sincere Wishes, that Your Grace may be less happy, that we may be more so; that You may long, very long be contented with a temporal less
Felicity,

Felicity, instead of one that is great, surprizing, and eternal. May the Clergy of this Nation be blest many Years with such a pious Father; but when we must be so unhappy, as to lose Your Grace; our Comfort is, that You are but translated from the Church Militant (of which You have been so great an Ornament) to the Church Triumphant, there to enjoy the Reward of Your excellent Virtues; and that being conveyed to the Mansions of Bliss, You'll join with *Ignatius*, with *Polycarp*, and other holy Martyrs, now with GOD, with whose Writings You have been so conversant, and the Sanctity of whose Lives You have so strictly imitated.

MAY Prosperity of all Kinds descend upon Your surviving Relations; upon Your Childrens Children; and all who shall be born of them.

No

Dedication.

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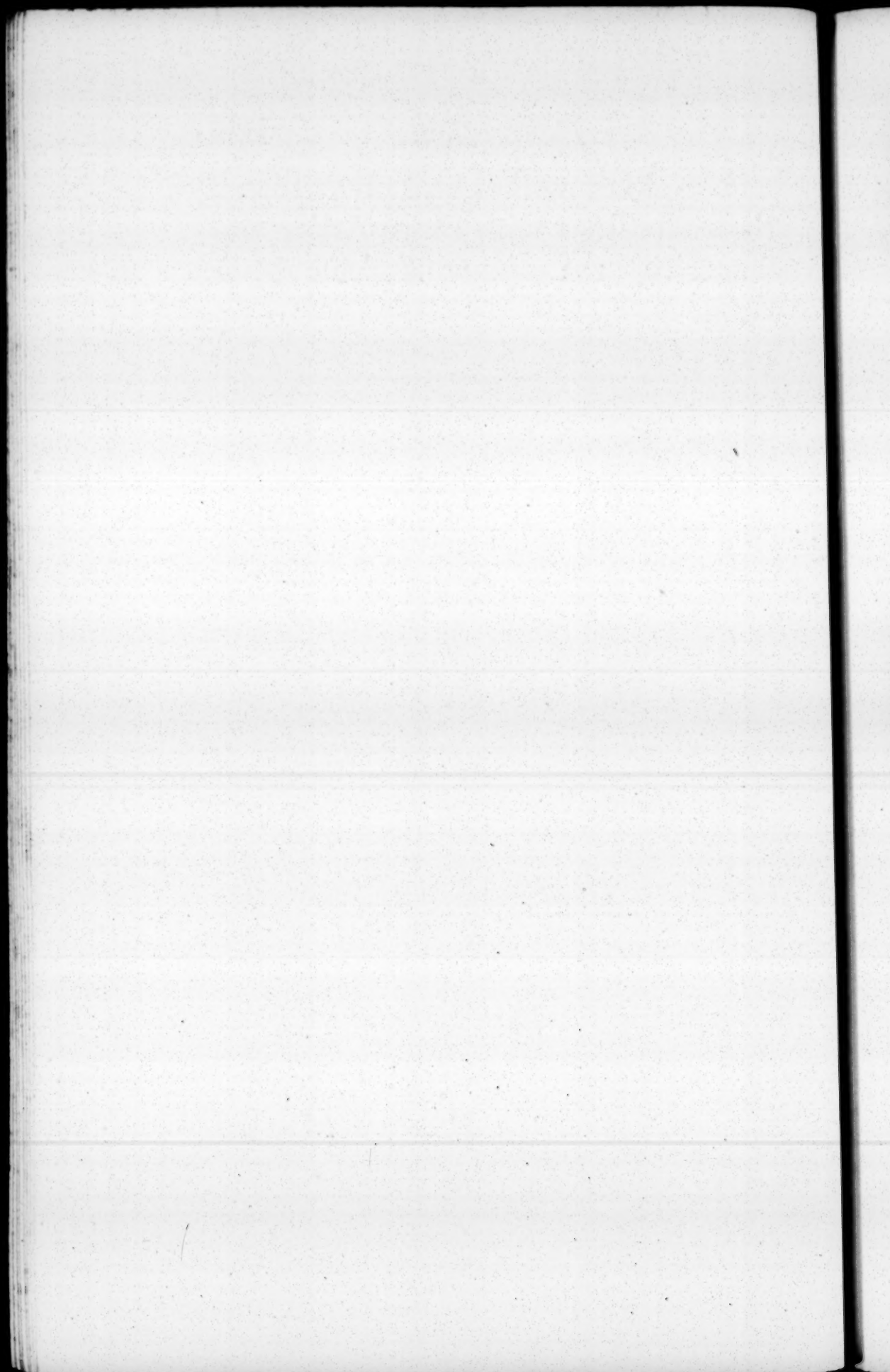
No Man wishes and prays for all these Blessings with more Ardor and Sincerity, than (may it please Your Grace!)

YOUR GRACE'S

Most entirely Devoted,

Obedient Son and Servant,

HENRY MILLS.





T H E
P R E F A C E.



I may perhaps give Offence, even to suppose, that our polite and understanding People should want Instructions of any kind. But I wish it could be contradicted, when 'tis affirm'd, that an Increase of Infidelity, and many Corruptions consequent on that horrid Sin, are justly laid to the Charge of this Nation. 'Tis not my Business, nor Inclination, to reckon them up, or pass Sentence upon the Errors, that are so rife, and spread themselves so universally. Many indeed for want of Education (which this Essay recommends) having but mean Capacities, and poor Understandings,

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ings, are yet very ambitious of appearing bright and entertaining in Company; and they have only this wretched way of shewing it, by talking like Atheists, and flinging most impious Scoffs at Religion.

Pious and thoughtful Men observe with Sorrow, that many who have been solemnly initiated into the Christian Religion, and brought up under it, profanely deride its venerable Mysteries, cavil at the Authority of the holy Scriptures, and talk irreverently and sceptically of Things that appertain unto God. But it were to be wished, that Men wou'd make a fair and impartial Enquiry, whether there be a God, before they defy him: That they wou'd inform themselves, whether there be a future Judgment, before they make a Mock at it; whether the Gospel be true, before they deride it: For wou'd they but calmly and fairly search into these Matters; such evil Discourses as are heard almost at all Times, and in all Places, it is to be hoped, wou'd not proceed out of their Mouths. If the profligate Part of Mankind will, upon trivial, weak Arguments, venture

ture upon such bold Talk, all People that hear them, (we might reasonably imagine) wou'd tremble and stand amaz'd.

But how extravagant soever such Speeches are, sad and daily Experience shews, what great Mischief is done by them. For, tho' they will not be able to extinguish Religion quite, yet we hear and see, (and we grieve to hear and see) that they mightily weaken the Belief of it in the Minds of Men.

'Tis reported of those who are infected with the Plague, that they delight to spread the foul Contagion: Be that as it will, we know 'tis so in the Plague of Sin. And when the Powerful, the Wealthy, and the Great join Hand in Hand; even good Men, when they fall into their Society, find it very difficult to preserve their Innocence and Integrity. How easy then is the Conquest, when they have to do with uninstructed Youth; or People not well grounded in good Principles? A House built upon a Rock, will bear a blustering Storm; but that, which has no Foundation, will with Ease be thrown down.

Many among us owe their Religion, only to the Country where 'tis professed, rather than to a Knowledge, that 'tis the best Institution that ever was: Had they been born in Turkey, they wou'd have had as much to say for Mahometanism, as they have for Christianity.

Now such ignorant Persons stand expos'd to all the Assaults, that the Atheistical and Prophane shall make against their Principles. The Wit and Sophistry, the Raileries and Blasphemies of a few Libertines shall easily draw off such a nominal Christian from the Faith, and make him believe the Laws and Precepts of Christ, to be only the arbitrary Impositions of a few designing Men. And when some wou'd persuade us, that no Reason can be given of the Hope that is in us, 'tis high time to awake, to call together the whole Force of divine Authority and Reason, for the Defence of our Religion, and justify it both to ourselves and Unbelievers. The loose, unsettled Notions that are now propagated abroad, are attended with very ill Consequences.

ces. To this 'tis owing, that Men, without Remorse of Conscience, spend their Nights and Days in Idleness and in Taverns; the Women, their Time and Fortunes, and perhaps their Honour too, at Balls, Plays, and lascivious Entertainments. These things formerly were only a Diversion, but are now made the chief Business of too many. Pious and thoughtful Men observe with Sorrow, that all Relative Duties are neglected. Children pay not the Duty and Reverence to their Parents, which were paid them in ancient Days.

Masters of Families make sad Complaints, that, notwithstanding the formal Contract between them and their Servants, they do not find that Fidelity and chearful Obedience in them, which their Forefathers found.

Even the strict Union between Husband and Wife, tho' solemn Vows and Promises were made, is not always kept. But a Breach of the Marriage Vow, tho' made a Jest of by some, is a Sin of the blackest Dye, and a sad Account must one Day be given of it. Li-

bertines endeavour to root out all Sense of God and another World; to conquer the Principles of Shame and Fear; that they may not feel the Lashes of their Conscience. And tho' they see what horrid Confusion Sin makes; and with what Agonies of Mind their Companions breathe out their Souls, with sharp Reflections on their past Lives; yet so devoted are they to their Wickedness, that all this passes away like a Dream. Now, from whence do we think proceed all these Disorders? Doubtless from the want of a sound and pious Education. For if the Fountain is not sweet; the Streams, which are but an Emanation from it, must of necessity be bitter.

How mean soever some may think of Education, to the Wise it appears a very signal Blessing. For Accomplishments of the Mind are nobler Riches, than the largest Gifts of Fortune, than the Wealth and Revenues of an ample Inheritance. What a poor Figure do rich Men make without some Degree of Learning? 'Tis requisite therefore, that young Persons, the Sons of honest Parents; or of our chief Gentlemen
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and Nobility, shou'd be as eminent for Virtue, Knowledge, and Love of our Constitution, as they are for their high Birth and large Fortunes. If they can be secur'd from Vice and Sensuality, and walk on steadily in the Paths of proper Knowledge, they may prove a Delight and Honour to their Family, and Ornaments to the Church and Nation.

Of what Importance Education is, we learn from Whitgift, that Great and Wise Prelate, and the chief Subject of the following Essay, who wrote to each Bishop of his Province after this manner: Your Lordship is not ignorant, that a great Part of the Dissoluteness in Manners, and Ignorance in the common Sort, that reigneth in most Parts of this Realm; even in this clear Light of the Gospel otherwise, ariseth hereof: For that the Youth being, as it were, the Frye and Seminary of the Church and Commonwealth, through Negligence of natural and spiritual Fathers, are not, as was meet, train'd up in the chief and necessary Principles of the Christian Religion; whereby they might learn their Duty

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to God, to their Prince, their Country, and their Neighbours, especially in their tender Years, when these things might best be planted in them; and wou'd become most hardy to be afterwards remov'd. Thus nothing doubting of your Lordship's Forwardness and Care herein, I commend you to God's holy Protection.

Your LORDSHIP'S

Loving Friend and Brother,

From CROYDON,
Sept. 15. 1591.

JO. CANT.

Now, according to the Direction of this Great and Good Man, the only sure and easy Way of forming Minds, according to the Rules of Christian Piety, is to season them with it, before evil Habits have settled themselves there. The Reason we see so many old Men vicious, is because we see so many young People uninstructed. They who go abroad to convert foreign Nations, make but few Profelytes of antient Men; they continue, Historians say, the same Customs, the same Manners they were us'd to in their Childhood. Therefore weak are these Parents, who,
guided

guided by their own Fancies, think, that the forming Minds to Virtue may be deferr'd, till the Heat of Youth is over; till they come to a sound Judgment, and are then most likely to open their Ears and Hearts to wise Counsel. But the holy Scriptures, which are an infallible Guide, command otherwise; and Reason says, that Youth is the most proper Time for setting the Mind right, when the Heart is most flexible and tender, and when the Mind is ductile and well prepar'd to receive good Impressions. Young Persons have a Capacity of learning easily, and retaining what they learn, steadily; when they are grown up, their Memory will not be so faithful, nor their Attention so great, nor their Curiosity so eager. Children have most Leisure for Learning, and the Advantage of Time is necessary for so vast and long a Work, as a compleat Education in Literature and Religion requires. He that hath a long Journey to go, and a Multiplicity of important Affairs on his Hands, should rise betimes, and set out early.

In the Law of Moses, why was it commanded, that young People shou'd
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be call'd into God's Service? Why were the first Fruits of the Earth offered? Why young Cattle sacrific'd, but to teach us, that God expected, and was pleas'd with the Prime of our Affections, our earliest Years, and the most beautiful Faculties of the Soul?

The Heathen banish'd from their Schools of Morality young Persons, as Disciples uncapable; but Josiah, Daniel, Timothy, and others, were early taught: as was also Joseph, whom I particularly mention; because Fornication and Adultery are by many young Gentlemen look'd on, as Venial Sins; or, are pass'd over with some slight Saying or Proverb, to make their guilty Consciences, if possible, lie down to rest. Joseph's Example under the like Temptation, is fit for them to imitate. He declined the House; and when caught by the Garment, rather leaves that behind him, than his Virtue.

When the Devil tempts young Persons, he usually suggests to them, what he said to Eve, Surely ye shall not die. He flatters them with great Allowances that shall be made; that what they do,
is

is only Infirmity in them, which is to be expected, and pardon'd; that grave Virtue is yet too soon. But, if God gives them Grace to be serious and wise; then, the same malicious Spirit says, 'tis too late; and is as implacable in accusing, as formerly he was subtle in tempting.

Lastly, Education is best in the Days of Youth, because it will be all the rest of their Lives, an unspeakable Comfort. For, if Prosperity and many Days be their Lot; the Remembrance of youthful Tears well spent, will be constantly a fresh Delight; and as it keeps off the Fear of Death, so it sweetens and makes more pleasing, all other Enjoyments. But, if for a Chastisement of their Sins, (which the best are guilty of) or for a Trial of their Patience, Adversity be their Portion; what a Comforter, how sweet, how exceeding ravishing is a good Conscience? 'Tis the faithfullest Friend, the most eloquent Companion, speaking sweet Things to their Souls, giving greater Satisfaction to their Understandings, than the most delicious Food to their Taste, or the softest Musick to their Ears.

Ears; affording Delights, to be felt within, rather than express'd.

Now, since the World is full of the Instruments of Satan, which, with the most alluring Offers, endeavour to draw unwary Youth from the Paths of Righteousness; since Seducers are bold and impudent in spreading the Poison of Vice all abroad; since Blasphemies openly appear; since Deists, Atheists, Arians, and Socinians, have of late, exalted their Voices against the Lord and his Church; since they treat the most serious things in the World with Sport and Laughter, and ridicule that, which in the Opinion of the World, commands Awe and Veneration; since the Clergy, Religion, and the Bible itself, are made the Subject of their railing Accusations; 'tis high time for us in an extraordinary manner to stand up in defence of those Truths, which they call in question.

The honest Freedom of laying the Danger of Men's Sins before them, is one of the prime Qualifications God has always required in his Prophets and Teachers: Be not afraid of their Words,

Words, nor be dismay'd at their Looks; but speak unto them, whether they will hear, or whether they will forbear.

The ancient Fathers of the Church dealt freely and plainly with all sorts of Sinners: They constantly rebuked them, with all that Authority, which became the Ambassadors of their Lord and Master: They resolved to discharge their Trust, and leave the Issue of it to God, who sent them forth, to admonish, and to reprove the People. Our Church thus prays, that all who are ordain'd to preach the Gospel, may constantly speak the Truth, boldly rebuke Vice, and, upon occasion, patiently suffer for the Truth's sake.

God declares, and repeats it several times, that if any People continue in their Sins, and are ruin'd eternally, because their Pastors have not reprov'd, and endeavour'd to reclaim Offenders, he'll charge their Ruin on the Negligent. Son of Man, I have made thee a Watchman, unto the

the House of Israel; Therefore give them warning from me, if thou dost not speak to warn the Wicked to save his Life, the same wicked Man shall die in his Iniquity; but his Blood will I require at thy hand.† So *that Spiritual Pastors, Parents and Tutors, must be vigilant to discover, and active to drive away, from under their Authority, Erroneous Principles. Atheists and false Christians are in Scripture compared to Wolves, for their Cruelty and mortal Hatred to the Sheep, and their lying in wait to destroy. How dangerous is it then, for Men full of Business, to trust themselves with these Deceivers? Alas! the poor common People have not Time, nor Sagacity enough to discover the Errors of bold Hereticks, nor Learning enough to confute them. On the other hand; these Seducers, as the Jesuits, are perhaps plausible, smooth, eloquent Speakers; who, with good Words and fair Speeches, deceive the Hearts of the Simple.* Others are remarkable for a more than ordinary Sanctity of Life; which may influence some to*

† Ezekiel xxvi. 7, &c.

* Rom. xvi. 18.

embrace their Errors : The watchful Pastor, when such Deluders creep into his Fold, must double his Diligence, and shew a great and well grounded Zeal, to save his People.

How many false Teachers of the Roman Church did in Whitgift's Days, and do also in these our Days, enflame the Difference among Protestants, in order to promote Popery. 'Tis fit and requisite then, that the Clergy by writing, by private Admonition and Reproof; and by all the Ways that Prudence can direct, preserve their Flocks from the Pestilence that walketh at Noon-day. But if they hope to succeed, great Prudence must be us'd in their Rebukes : The Quality and Temper of the Person; the Nature of the Crime, the Manner of the Address, must be well weighed before-hand.

*Men of Rank and Condition ought to be applied to with Respect; our Equals with Sincerity; our Inferiors with awful Rebukes. Is Danger at hand? They must haste to pull such out of the Fire, as they would a Brand almost burnt.**

* Jude v. 23.

'Tis the Duty of all, we see, who have a competent Authority, to give Offenders Warning of their Danger; or they will be Accomplices to the Sins they have not endeavoured to prevent. This must be my Apology for troubling the World with this Performance, which entreats all that have been under my Care, or now are, and others, wisely to keep their Distance; and not open their Ears to the loud and dull Reasonings of our modern Infidels; but always remember, that since the Deity, to whom we pay our Homage and Adoration, is so kind, so beneficent a Being, so desirous of our Happiness, that none but a Fool would contend for an Opinion, contrary to the Comfort of Mankind; and none but a Fool would provoke so powerful a Being, who, tho' patient for the present, will at last vindicate his Honour in the Destruction of his Adversaries.

E R R A T A.

MANY Faults, especially in the Pointing, have escap'd thro' the Author's Absence; some of which are noted: the rest, the understanding Reader is desir'd to correct.

Page 30. after *Charity* put only a Comma. P. 31. for *Charities* r. *Charity*. P. 96. for *be* read *be*; for *marvelous* r. *marvellous*. P. 25. for *having Objects*, r. *have*, &c.



The SUM of the
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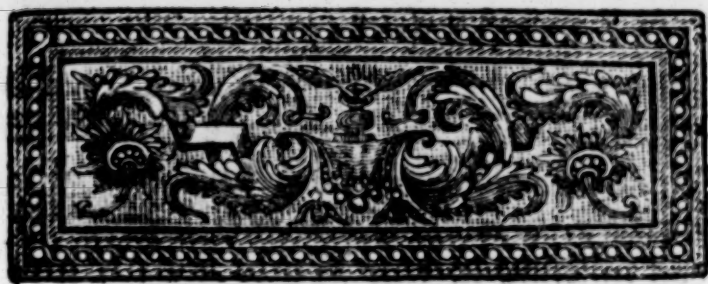
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A N
E S S A Y
O N
G E N E R O S I T Y
A N D
Greatness of Spirit, &c.

THE great and mighty God,
by whose miraculous Pow-
er both Heaven and Earth
were fram'd, hath vouch-
safed to honour Man with
a Station far superior to
that of all other Creatures; he being made
a little lower than the Angels, endow'd
with a rational Soul, common to these
bright and heavenly Creatures, by a kind
and merciful Appointment; so that he is
the Master-piece, the Honour, nay, the
B Prodigy

Prodigy of the creating Wisdom. The vast Abilities of the Soul have given it the Title of the *Image of God*, an *Efflux of the Divinity*, a *Beam of heavenly Light*. Indeed nothing in this World is truly great but Man, and nothing noble in him but his Mind. This Character should render him duly sensible of the high Dignity of his Nature, should so elevate and raise the Soul, as to make it active, vigorous, and exert itself in the Service of its Creator. The Blessing surely is great enough to challenge Man's continual Praise and Love. For how deeply is he indebted
 * to his noble Benefactor, who gave him Being, Life and Beauty, who hath wrought him up to the highest Perfections, and form'd him into a resemblance of his own divine Excellencies? But do Men so highly oblig'd, consider well the End of their Creation, and comply with the Design of their Creator? Ah! wretched they, who, tho' made Lords of universal Nature, yet, as if ignorant of their noble Rank, abandon themselves to Sloth, Luxury and Ease. A Plenty of this World's Goods, given by the wise Disposer of all Things for charitable Purposes, now lulls the Possessors Minds to a fatal Security. A Spirit of Pleasure, Wantonness and Pride, so intoxicates their Minds, that they have
 no

no Inclination to holy and charitable Works. A shameful Ingratitude this! lavishly to squander away all that Wealth, which was design'd in part to supply the Wants of the Needy, who, tho' look'd on with Contempt by many, are yet *Flesh of our Flesh*, and *Bone of our Bone*. How strange, how amazing is it, that Creatures who make it their Boast that they are form'd in *God's own Image*, and after his Likeness, should so degrade themselves below their noble Nature, should be so deeply immers'd in Flesh and Sense, should have no Notion of any thing but sottish Pleasures, no Regard for useful and publick Benefactions! Whereas they ought to disengage their Hearts from gross Enjoyments, and view well the illustrious Patterns of Liberality which their generous Ancestors have set them. But some Rich Men seem to have stifled all the Sentiments which natural Pity and Religion suggest to them, or they make Pleas to deceive themselves into an Opinion that they are not oblig'd to Works of Charity: "We have had the Misfortune of great Losses; our Families increase, and Trade decays." I answer, that there is no surer way to prosper in the World than by letting the Poor have a Share of our Riches with us. But the

Distributions these Complainers make of their Estates must be examin'd into. "Do
 " you not support unnecessary Expences,
 " which are beyond your Station? Have
 " you not Variety of Houses richly furnish'd? Do you not squander away
 " your Wealth in Drunkenness and Gaming, or some other costly Vices?" If this Charge can be made good, forbear to plead Inability, learn to be diligent and frugal, retrench your superfluous way of Living, and you will have enough to spare for Works of Mercy. Your Children we know have a fair Claim to your Estates; but if you debar the Indigent of their Share, this may be an *eating Canker*, and a *consuming Moth in your Fortunes*. To do Good in your Life is the only way of sanctifying what is left to your Family after your Death; if this is omitted, perhaps a dissolute joyful young Heir will laugh at your Parsimony, and waste in riotous Living what you have sav'd by Uncharitableness. If you therefore have any Passion for yourself or Family, open your Hand to the Poor, and you *shall be blessed in your Deed*. The utmost Stretch of the Ambition of Men entangled in sinful Inclinations is, we find, only to please their Senses for a few Months or Years, and then they let their Fabrick crumble into
 Dust,

Dust, without leaving behind them the least remembrance that they ever did exist; their very Names are buried as deep as their Bodies, and the one was no sooner out of sight than the other was out of remembrance. On the contrary, some generous Souls, which shine like Stars of the first Magnitude, seem to have wise Contrivances for the Good of Mankind; who know that their Advancement to Honour and Riches, strictly obliges them to Works of Charity; who know that Men are no otherwise great in the Court of Heaven, than as they are beneficent to their Fellow Creatures on Earth; and that Riches may add to outward Pomp, but not to real Worth. These Worthies, whose Bowels yearn over the Afflicted, have the Ornament of generous Spirits, and resemble the bright Perfections of the Father of our Beings; for the Almighty Creator is daily showering down Blessings on his poor, worthless, and depending Creatures; and notwithstanding such high Provocations, as would turn from them the best natur'd Friends in the World, yet this Fountain of Mercy is not exhausted, nor his Blessings withdrawn, but his Bounty continued still, and his Favours scatter'd without distinction. The Day dawns, and the Sun shines upon the Just and the Unjust.

A wicked Wretch finds his Account in a Shower of Rain, no less than his Neighbour who is an illustrious Pattern of firm and unshaken Virtue. Atheists and Saints, People that thank God for what they have, and those who never think of him, fare much alike in these promiscuous Dispensations. The Imitators of this diffusive Goodness take in all Mankind for their Neighbours, and, like *Socrates*, become *Citizens of the World*; that is, they do like the compassionate *Samaritan*, behave like Neighbours to, and act the neighbourly Part, by every necessitous Person that falls in their way, to the utmost of their Power, and so become, in a yet higher Sense than *Socrates*, Citizens of the World. Thus the charitable Man resembles the Powers above, and is a sort of a God upon Earth. Such compassionate Souls who scatter their Favours with a bounteous Hand, have built Colleges, Places for Education, the greatest of all earthly Blessings, and also Hospitals, which give Comfort to the Aged, the Halt, and the Maimed.

These Benefactors wisely thought their Liberality to be more ornamental than all their Ensigns of Dignity and Robes of State, when they with holy *Job*, deliver the Poor that cry, and the Fatherless, and him

*him that hath none to help; when the Blessing of him that is ready to perish comes upon them, and they cause the Widow's Heart to sing for Joy.**

Among these Worthies, *Whitgift*, that great and venerable Man, whose Praise is in the World, and whose good Works deserve, and have a yearly Commemoration, † is in a peculiar manner to be remember'd by me, and all the Inhabitants of *Croydon*. His precious Memory with us is sweet to this very Day; his Ashes, like a rich Perfume, entertain us with incredible Admiration and Delight. Blessed be the Almighty, whose Goodness is infinite, for putting it into the Heart of this bounteous Prelate to give a noble Charity, rich in a thousand consequential Blessings. Blessed now of him is, we hope, the bountiful Giver, who undertook so Publick-spirited a Design. In the midst of his arduous Affairs both in Church and State, he, to give Life to his other Qualifications, forgot not the Wants of his Fellow Creatures, but made glad the Unhappy and Forlorn. Many other Examples of Munificence doth this happy Island

* Job 29. 13.

† Barlow, *Bishop of Rochester*, gave a Sermon, annually preach'd at *Croydon*, March 22, in honour of *Whitgift's Memory*. *Strype*.

afford. Look into our Metropolis, what ample Provision is made both for Young and Old, who were not able to help themselves! What glorious and noble Fabricks are erected, which are a lasting Honour and Advantage to this Nation! King *Edward* the Sixth, that good and excellent Prince, the great Encourager of publick Works of Charity, whose Name is not to be mentioned without Honour, was the pious and munificent Founder of *Christ's Hospital*. *John Collet* erected and endow'd *St. Paul's School*. *Sutton*, a Protestant, to whose Bounty is owing the *Charter-House*; such a Charity this as was never parallel'd by any one Subject in all *Europe*. Add to these the Builders of *St. Thomas's Hospital*, and the late stupendous Addition by *Guy*, with many other Benefactions which adorn and beautify our famous and renowned City. These are, as far as we can learn, larger than those of any other City in the Christian World, and so many, that the Time *would fail me to reckon them up*. I cannot here but congratulate to *the Sons of the Prophets* the late Corporation for the Relief of Widows and Children of Clergymen; the best Institution, I think, that ever was contriv'd. The Governors of this Bounty, by the Assistance of those who shew what a com-
passionate

passionate tender Sense they have of their Sufferings, have already made great Purchases; so that 'tis now a sure and solid Foundation, and we are not without well grounded Hopes and Presages of much greater Things for the future.

The Persons to be reliev'd, are such as were left destitute, some of Education, all of a Subsistence equal to their former Life, without any the least Fault of their own, by the untimely Death of their Husbands or Parents, by their generous way of living, or, by what ought especially to be mentioned, by their open Hands and Hearts to the Distressed in the Days of their Prosperity; on these Accounts, all innocent, they are expos'd to Want and Misery; but God in Mercy hath provided a Supply for them. The Needy who are reliev'd are daily Intercessors for the charitable Donors at the Throne of Grace; and the Father of the Fatherless will look down with Delight on them who imitate him by a Paternal Care of the Fatherless and desolate Widow.

I need not use Endeavours to excite the Ardour and most fervent Zeal of Gentlemen in this pious Work. The Subject indeed is worthy of moving Arguments, but the cheerful Alacrity that is shewn on this Occasion, makes Persuatives unnecessary.

fary. May the Alms which the Merciful scatter on the Helpless on Earth be multiplied on them and their Posterity from Heaven.

In this great and wealthy City the Poor and Infirm also, the maimed and wounded Soldier, distracted and lunatick Persons, the Miserable in every Kind, compassionately are provided for, and tenderly taken care of. Future Mischief is prevented by imparting to Children the invaluable Blessing of a pious Education, who otherwise had been expos'd to all the Temptations of Ignorance, Want, and Idleness; but who now may be useful to the Commonwealth, by taking care of themselves and others.

All these forementioned Benefactors had Riches given them, which to the Charitable are a Blessing; but to use them well is an Honour not vouchsafed to every one. They who bestow Part of their Wealth for the Good of their Neighbours and the Glory of God, deserve to have their Statues set up in Gold; but alas! Statues and Temples too will in Time decay; but these Worthies, who have wisely laid out their Talents, shall flourish to the greatest Distance of Time, and be admired even by those who have no Advantage of their Favours.

It must be own'd that vast Sums of Money are in *London* squander'd away on Lust and Drunkenness; but we hope that when God comes down to visit on them for these Things, he will for the Sake of the Charity the Inhabitants thereof perform, visit in Mercy.

Those bountiful Foundations, which by the Providence of God and the Piety of good Christians have been erected, do happily flourish under the Care and Inspection of their uncorrupted Governors. But let not your delightful Thoughts be confin'd to *London* only; for if you cast your Eyes abroad also on the most distant Parts of the Kingdom, Monuments of Charity present themselves to your View almost in every County. Joyfully could I recite the glorious Deeds of all these generous Benefactors; but it would be tedious for me to write or you to read even a Catalogue of them; however, I cannot forbear attempting a short Essay upon *Whitgift's* Goodness; being resolv'd rather to shew my want of Skill for this Undertaking than my want of Gratitude. I desire it may be observ'd here, that tho' I speak of *Whitgift's* Foundation chiefly, yet at the same time my Design is to give Honour to all those Worthies who before his Days, and since, after his Example,
have

have erected publick Buildings, to the Credit of their Religion and the Glory of their Country. How could I better spend the few Hours I have to spare from daily Labour, than to set forth the noble Spirits of these Benefactors? Who knows but that this may excite many, in some way or other, to an Imitation of their Virtues? To mention Men who shall out-live the Injuries of Time, may create a noble Emulation in young Noblemen. These generous Souls, who are actuated by what is generous and great, deserve greater Eulogies than I am able to express. But were I a Master of all the Treasures of Eloquence, could I speak like *Tully* or *Demosthenes*, my whole Abilities should be us'd on this amiable Subject; and then these Men, famous in their Generations, tho' long since dead, should never die in the Memories of Mankind, but make a glorious Figure in our *British* Annals. For they who have out-shone the greatest Part of the World by what is most excellent, their Graces and Endowments of Mind, have a just Claim to be had in *everlasting Remembrance*; and Persons yet unborn, for the Aid reach'd out to them by the Hands of the Bountiful, shall rise up and praise their Names. Their *Bodies*, as the Son of *Syrach* speaks, *are buried in Peace,*

*Peace, but their Names live for evermore;
the People will tell of their Wisdom, and
the Congregation will shew forth their Praise.*

'Tis a Matter of Grief and Amazement to me, that an Account of the numberless Charities we of this Nation are blest with has never been publish'd; that so many Thousands partake of the Bounty reach'd out to them, have been fed, educated, and advanc'd to high Employments, thro' the Qualifications they got by the Assistance of these Benefactors; and that no one, as I hear of, has made them known to the World, especially considering that ALL other Virtues, without Charity, are as cold and dead as a Body not animated by a Soul. How great Honour and Glory is done to the Nation by these many Acts of Bounty, is well known; they baffle the Calumnies, and stop the Mouths of our Adversaries of the Church of *Rome*; for with what Face can the Papists now accuse our reform'd Religion of being unfruitful of good Works? How dare they reproach *England* with the Bounty of our Popish Ancestors, and the illiberal Spirit of their Protestant Successors? We are so far from dreading this Charge, that we turn it upon the *Romanists* themselves; for no Kingdom under Heaven can justly boast of such useful Charities as adorn'd the Infancy

fancy of the Reformation; which, by the Blessing of God, have so wonderfully increased, that they are now become a great Comfort to ourselves, and will be so to our latest Posterity. Look not then abroad, to admire the Charities of foreign Countries, but contemplate those of your own; which, I may with Safety say, produce more blessed Effects than any other can fairly pretend to; for our Charities are not confin'd to a narrow Compass, nor laid out to ill Purposes, but shine forth like the Sun, which imparts his Rays in common, illuminating and cherishing the remotest Parts of the Earth. And as the Bounties of our *English* Worthies are thus diffusive, so are they perform'd on good Motives, and for a good End. The Donations of the Popish Zealots come from the feigned Fire of Purgatory; but the divine Flame of Charity kindles ours: They feed or dazzle the Eyes of ignorant Beholders with their Monkish and superstitious Foundations; but we feed the Body: They are mov'd by the pious Frauds of their Priests; but Goodness, which respects the Glory of God, is the Motive of ours. *Franciscans*, and other Orders, falsely call'd Religious, not only idle, but dangerous to the State, are maintained by them: Their charitable Foundations,
whose

whose Number, Wealth and Splendor exceed the Designs of Charity, raise Envy, rather than Compassion, in all that behold them; and instead of receiving the truly poor, tempt Men to counterfeit Poverty, that they may share in the Bounty of them. But the Charities for which I plead have another Tendency, calculated to answer the necessary Wants of human Nature; they are wisely contriv'd to support the Aged, the decay'd and desolate Widows. These were the Objects that sensibly touch'd our *Whitgift's* Heart. There was no real Affliction which he did not commiserate, no Calamity at which he was not troubled. The Character of holy *Job*, *who was the Father of the Poor, and the Protector of the Afflicted*, was due to him. His Benefits had all the proper Qualifications requisite to true Charity, for they were scattered freely, and without Measure. He knew what Life and Energy were in these Words, *He hath dispersed abroad, he hath given to the Poor, his Righteousness endureth for ever.* Or as God himself by his Servant *Moses* expresses it, *Deut. 15. 11. Thou shalt open thy Hand wide unto thy Brother, to thy Poor, and to the Needy in the Land.* This he did, and with great Chearfulness, observing *St. Paul's* Rule, *Let every Man give, not grudgingly*

grudgingly, or of necessity, for God loveth a chearful Giver; Alacrity and Chearfulness being the very Life and Soul of this best of Graces, Charity. 'Twas a kind Act of Providence that *Whitgift* was blest with Riches and Plenty, but 'twas a kinder that there was given to him a Heart to bestow what he receiv'd for the Use of the bounteous Donor. He thought it his greatest Honour that he might thus approach his Maker, and resemble his divine Perfections by doing Good. His inward Love recommended the outward Act; for the lowest Instance of Goodness, springing from this Source, is in the *Sight of God of great Price*; whereas the most shining Acts of Charity, when separated from a Principle of divine Love, are of no Value; for if *we bestow all our Goods to feed the Poor, and have not Charity, it profiteth nothing*, 1 Cor. 13. 3. The Wise and Grateful, that they may joyfully account for the Talents they receive, lay themselves out for the Glory of their original Benefactor, who hath done such great Things for them; the Plenty they receive is scatter'd abroad for the Comfort of their Neighbours, as the Moon shews to the World the Light she borrows from the Sun. Fair Inheritances descend on some Gentlemen without the Sweat of their
their

their Brow; without any Toil or anxious Solicitude; as if they were Heirs of the *Israelites*, who *possess'd Houses full of all good Things, which they filled not*: The Poor in the mean Time, tremble with Cold, or faint with Hunger at their Gates, unreliev'd. Now scarce any Man, who hath an Heart capable of Tenderness, cou'd look on such miserable Objects, without extending a merciful Hand to relieve them. But ye fond Lovers of the World, what is your Aim? You weary your Bodies with restless Labour, and afflict your Minds with perpetual Care: Say, what are the Ends you propose? The Holy Ghost in Scripture, shews the Danger and Folly of these Men, who so doat upon Wealth, as to get it by dishonest Ways, or hoard it up. ---- Hear and tremble at these Words, *Wo unto you that are rich; for ye have received your Consolation!* Can the Covetous read this, and not be drawn off from the immoderate Love of Riches? The Charity bestow'd for God's sake, and Christ's sake, upon a desolate Widow, or helpless Orphan, will do more Service, than if we had left a vast Estate to our Posterity. For, our Saviour accounts every Act of Mercy to the Poor, as a Mark of Affection to himself; *Verily I say un-*

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to you, in as much as you have done it unto one of the least of my Brethren, you have done it unto me. Strange ! Can a Man be profitable to God, as *Job* asks the Question ? Yes ; behold and wonder at the Condescensions of our Lord. He hath found out a Way, how we may give to Him, who is Lord of the Universe. For He hath made the Poor of this World, his Proxies and Receivers. They have not, it must be own'd, any Demand upon the Rich by Law ; but they have a Right superior to all human Constitutions ; for, they claim under God ; and He being the Universal Proprietor of all Things in Heaven and Earth, hath with this very Design, made the Difference, that the Abundance of the Rich might supply the Wants of the Poor. This is the very Beauty of Providence, that some Men stand in need of Relief, and that others are enabled to afford it ; that so each may exert the Vertues proper to the Station, wherein, by the Divine Appointment, he is plac'd.

As a poor Man wants the friendly Help of the Rich ; so the Wealthy want a poor Man to receive their Bounty. And what is laid out on him that struggles with Necessity, is not spent, but put out to Interest ; and God, the Disposer of all Things,

Things, being Security for the Re-imbursement, the Payment is infallible. Yet the Experience of all Times hath shewn, how difficult 'tis, to have an Affluence of Riches, and be willing to part with them, even when they are call'd for by God Himself. But this immoderate Love of Money, spoils that generous Disposition Men were sent into the World with. It shrinks up their Desires into the narrow Compass of their own private Concerns. Their Nature is so impoverish'd by their ill Management, that they refuse to do one generous Act in favour of a distress'd Neighbour, tho' they cannot but be sensible, that no one Action is attended with such pleasing and advantageous Consequences! *Whitgift*, and other Benefactors fill'd with the same heroick Spirit, had this Honour and Comfort. They knew they were not the proper Owners of what they possess'd; they remember'd, that an Account was to be given, for every the least Mite they receiv'd; that an Estate is a Talent, which requir'd Improvement: They knew, that being God's Stewards only, they are unmerciful and unjust, if they are of an unbenevolent Temper to their distress'd Fellow Creatures; for to them they are oblig'd by all the Ties of Nature, and by the Laws of God, to shew Mercy.

Some, proud of their Wealth, or high Station, look on the Poor and Lowly, as Creatures of another Species, as *little creeping Things of the Earth, Worms and no Men*. But how Unnatural is it, to think and act, as if the outside Shew of a Man, was what distinguish'd the Species? Tenderer were the Sentiments of our merciful Prelate, who in the midst of his honourable Preferments, and great Surcharge of Business, both Spiritual and Temporal, could not forget to perform so generous, so laudable an Action, as to afford Aid and Assistance, Kindness and Beneficence to the Infirm and Neccessitous. Now, for a Prelate whose Thoughts were unavoidably engag'd in a thousand Affairs; for a Prelate whose Innocence was so pure and unblemish'd, as not to need abundance of *Charity to cover his Sins*; for such a Prelate, in such Circumstances, to empty himself, that he might fill the Hungry, and that, for ever, is an Instance of such magnificent Bounty, as all Ages will have reason to applaud, and some, 'tis to be hop'd, will be found to imitate. *Whitgift* knew that Charity did create a Likeness between God and Man; and also that what he gave to the Poor, he should always have; and he knew, that a Day wou'd quickly come, when the Contempt of Riches

Riches shall approve it self the greatest Treasure ; when good Works shall plead better than the most accurate Eloquence, and Alms be the most prevailing Advocate : He knew how to make Friends of the *Mammon of Unrighteousness here*, that he might be received *into an eternal Habitation*, when this World and all the sinful Glories of it, shall pass away. He knew how many excellent Things were spoken of this Divine Grace of Charity, *Ecclus.iii. 30. As Water quencheth flaming Fire, so Alms make an Atonement for Sin.* To this purpose *Solomon, Prov. xvi. 6.* declares, that by *Mercy and Truth, Iniquity is purg'd.* He search'd the earliest Writers of the Church, and Passages to this Purpose were frequently found. *Whitgift* knew, that God had annex'd this great Promise to the Virtue of Charity, *it shall cover a multitude of Sins.* By all which, is not meant (as some have vainly thought) that the Exercise of one Virtue, shall excuse the Neglect of all the rest ; or that the Crimes of an ill-spent Life, will be aton'd for by an Act of Charity at our Death. No : But it shall excuse many small Failings in our Duty : Sins of Infirmary and Surprise ; whoever is acted by the Divine Principle of fervent Charity, cannot commit any heinous Sin. And Acts of Mercy cover small Neglects,

not in themselves, but only through the Merits of Christ's Blood, which alone can satisfy for all Sins.

Man is never more divine and heavenly, the Image of the Godhead doth never shine forth in him with greater Lustre, than when, out of his Bounty, do issue Streams for the Refreshment of the Needy. For, as to do Good, where a *Return can't possibly be made*, is the Prerogative of God alone; so to help those who *can't help us again*, tho' God will for them, is that which has a Resemblance to the Divine All-sufficiency. The Bounty of God propos'd by our Saviour to all Men, is capable of being imitated by all: Yet 'tis the Advantage of the Rich alone, that they may make nearer Approaches to this Divine Pattern, than the rest of their Fellow Creatures. Most Mens Charity is confin'd to a few Particulars, and small Bequests; but whole Societies may be relieved by the Wealthy; as is done in the most bountiful manner, with a glad and willing Mind, by our merciful Prelate. But that the Force of his Bounty, and the Blessings consequent upon it, may be more fully known, we are to consider the Objects he wisely chose; such, as through Age, Infirmary, or worldly Losses, were reduc'd to Misery and Want. Relief is always welcome to the
Needy;

Needy; but 'tis doubly so, when Age shall bow down their Heads, and their feeble Limbs cannot endure the Toil and Sweat of the Brow any longer. The sight of humble mortified Christians, destitute of common Necessaries, cannot but sensibly touch a compassionate Beholder. Many of such poor Creatures in *Croydon*, fainting under the Pressure of Want, with pale Looks, a beseeching Voice, and Tears trickling down their aged Cheeks, met the tender-hearted *Whitgift*; O! how did their glad Eyes sparkle with Joy at the sight of that illustrious Pattern of Compassion and Generosity! Without Delay they address'd the good old Man after this Manner:

O mild and gracious Primate, whose Hands are daily lifted up in Prayers, and are also the kind Dispensers of Alms; look down with Pity on the afflictive Circumstances of us, overladen with Sorrow and deep Distress; Hungry and Thirsty, our Souls fainting within us, and our Bodies hard at Death's Door. Miserable Men that we are! What shall we do, whither shall we turn our selves? Shall we go home to our decay'd and falling Cottages? Alas! there we see nothing but Misery; our Children almost starv'd, our unhappy Relations dissolv'd in Tears, and oppress'd with Sorrow. We come therefore, O charitable

Prelate, to relate our Miseries to your
 Grace! We come to implore that Aid,
 which great Multitudes, to their Comfort,
 have experienced from you. For we hear
 with Joy, from all Places honour'd with
 your Presence, with what Delight you
 heal the broken in Heart, and bind up their
 Wounds, wiping away their Tears, making
 all chearful and happy where you come.
 The Bowels of your Lord and Master here-
 tofore, we have heard, yearn'd over the
 Multitudes who came from far. He would
 not send them away empty, but was pleas'd
 to feed them by a Miracle. Extend, O
 bountiful Sir, the same Compassion towards
 us, your languishing Servants: otherwise
 extreme Want will quench our vital Heat,
 and destroy our Bodies. Without your Conso-
 lation, we are not able to subsist; you are
 our Hope and our Joy. Grant therefore, O
 excellent Prelate, that our Sighs may find
 an easy Access into your compassionate Breast;
 give us a blest and safe Retreat, that
 we may abandon all false Appearances of
 Happiness here below, and find a sweet Re-
 pose in your Favour: So shall you ever live
 in our faithful Memories. We are sadly
 sensible of our Unworthiness, and heartily
 bewail it. Defects and Infirmities we are
 not exempted from; but what is wanting in
 us, your Goodness shall supply. Take us
 then

then into your Favour and Protection: And we resolve, as far as human Frailty can resolve, that we will diligently comply with your Orders, and with great Care and Zeal, as you design we should, improve in Virtue and Godliness of living.

Forgive this bold Address. Our real Grievs and anguish of Soul, oblig'd us to lay before you, our unhappy State. O, that we had the Tongues of the Learned, that we had your own Tongue; then should our Thanks and Praise be in some Measure, answerable to your Goodness! But we are poor, ignorant Petitioners; and believe, that you put a greater Value on a sincere Heart, than a beautiful Address. For, great tho' you are, yet, to our Comfort, you are also good; and will not therefore disdain to cast an Eye of Pity on the Miserable. No Man is secur'd from Afflictions, and none shou'd be above hearing the Voice of it: We know that your Grace is not. ----- A Flood of Tears stopt their farther Complaint. --- Where shall I find Words to describe how the merciful Prelate's Bowels yearn'd over these trembling Supplicants. The having Objects themselves, whom he stedfastly beheld, were eloquent enough to raise Compassion, if their Words had not been effectual. For as their Misery mov'd him to a generous Mercy, so that

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Mercy

Mercy produc'd a speedy Relief. He did not, like the relentless *Levite*, pass by on the other Side: He did not think it enough to say, *Be ye warmed, be ye cloath'd, be ye fill'd and deliver'd from your Sufferings:* But being touch'd with a compassionate Feeling of the hard Case of his Christian Brethren, and who had something inexpressibly graceful in his Words and Actions, with a smiling, fatherly Look, utter'd these comfortable Words: *Come to me, ye that are oppress'd under the Weight of Poverty: I am ready to extend the Relief you so earnestly implore: Your Prayers and Tears have prevail'd with me to succour and comfort you in your Sorrows.* He reliev'd himself, when he reliev'd the Afflictions of his Brethren. So every good Man, after a seasonable Refreshment of the Needy, finds an inexpressible Delight, an Ease of Mind, and a secret Joy springing up in his Breast. The Bounty he sheds abroad, and parts with to his poor Brother, recoils back upon himself; and he has more Comfort within, than he sends out. As soon as a Subsistence for the Poor was resolv'd on, his anxious Care was over: His serene and brightned Looks discover'd his inward Satisfaction; for good Works always give the Mind the most delightful, most improving Entertainment:

tainment: He congratulated his and their Happiness. *My Goods*, said the pious Prelate, *are now beyond the Reach of Danger. My Treasure is lodg'd safe, consecrated to God, and put into his Hands.* He remembred that he was, if I may so speak, *Lord Almoner of Heaven*; and as such, was oblig'd by his Office to distribute to the Neceffitous; to rescue the Miserable from Want, enabling them to triumph over Misfortunes.

He could say with *Cæsar*, that no Musick was so charming in his Ears, as the Supplications of those in Want; and with a greater than *Cæsar*, that tho' *his Goods were nothing unto God, yet his Delight was upon the Saints; and to do good unto those little ones in the Name of Disciples, whilst they are on the Earth.* No way of employing our Abundance is so pleasing and honourable; which, while we keep in our own Possessions, are called by the ordinary Names of Houses, Lands, or Money; but when laid out for the Good of the Helpless and Indigent, they are dignified with new august Titles, and are stil'd *Magnificence, Alms, and Treasure in Heaven.*

There is something in diffusive good Works, that is truly Majestick and Divine; something that fills the Beholders
with

with Admiration; something that will make them lov'd, while they live; and which, through Christ, will entitle them to immortal Glory, when they die.

The Manner of *Whitgift's* giving was another Addition to the Gift. He did not keep the Poor at a distance, and in Suspence, nor feed his Curiosity by many frivolous Questions. Some disperse their Favours with so unhandsome a Grace, that they seem to insult over a miserable Indigent, by reproaching his Poverty. Others regard not so much the Necessities of the Person they oblige, as the Ability he is in of making gainful Returns. They do not place their Favours with a true Spirit of Generosity; but in a crafty manner, aim at the greatest Gain to themselves. So selfish a Principle cannot lodge in the same Breast with true Charity, the Queen of Virtues; it being one of the distinguishing Marks of that Grace, that *she seeketh not her own*. To such sordid, mean and mercenary Benefactors, and to those who bestow out of Vanity and Ostentation, 'tis said, *they have their Reward. For Sinners lend to Sinners, hoping to receive as much again*. He that gives with the Hope of receiving, is not practising a Virtue, but driving a Trade; and such a Trade, as is sordid and base.

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Whatever Notion of Wealth Men may delude themselves with, they have mean and vulgar Souls, who allow fading Riches to have the highest Place in their Affections and Esteem. How can any call themselves Christians, *i. e.* Men who have solemnly renounc'd the World; who profess to believe, and to seek Happiness in a future State; yet, contrary to their Profession, suffer worldly Affections entirely to have the Ascendant over them? *Whitgift*, unallied to such Worldlings, no sooner heard the Poor's Petition, but, like a ready Patron, met it half way; and perform'd it with such an obliging Chearfulness, as shew'd the Pleasure he took in comforting his Fellow-Creatures. This speedy Compliance was a great Enhancement of the Gift. As Dispatch is commendable in all Cases; it is in none more so, than in giving. The Kindness you do is doubly welcome, when what is seasonable and necessary comes of its own accord; that which is gotten by too much Intreaty and long Attendance, is dearly bought. Our Benefactor built and endow'd an Hospital without Delay *. A

* On the Fore-Gate are the Arms of *Canterbury*. Over the Arms are these Words in great Letters, *Sanctæ Trinitati Sacr.* Also this Sentence, *Qui dat Pauperi, non indigebit*, Prov. ii. 8, 15.

Provision this, which is no transient Act of Bounty, no present Relief only, but a lasting Support. If a Cup of cold Water, as we are told, is Charity; then to open a Fountain that shall ever flow, what must that be?

But as our merciful Prelate had the noblest Impressions of Charity upon his Soul; so he wisely chose Persons the most proper and deserving of his Favour. Human Compassions may persuade some to scatter their Bounty among the seemingly Indigent with a careless Hand; yet Prudence will direct our Choice, as it did his, to such as are fallen from a prosperous State; worn out by Labour or Sickness, or oppress'd by a numerous Family. If Seed is sown in good Ground, it brings home a plentiful Harvest; but if carelessly flung in the common Road, it may be snatch'd up by Birds of Prey. We therefore have in Admiration the wise Goodness of this eminent Metropolitan, who rightly plac'd his Favours on the Weak and Decay'd, in what we justly call, *A Temple of Charity*. Our Saviour's distinguishing Precept, the special Mark and Badge of our Discipleship. This Munificence, suitable to the Greatness of his Mind, is a more lovely Sight than the gayest Equipage, or most
costly

costly Furniture. 'Tis not only ornamental to the Town, but such a lasting Monument of the great Piety and Bounty, and publick Spirit of our Prelate, as will remain in Memory, while there are Poor to be cloath'd and fed. Say, *all ye that pass by*; Do ye not speak of him with more Respect and Honour for this Bounty, than if he had fed a Multitude of idle Mouths, as many great Men do, only for Shew and Pomp, and to be talk'd of in the World?

But here 'tis requisite to remove a Prejudice which stands in the way; and 'tis this: Let the Builder of an House for the Poor be as prudent as the wisest of Men can be, yet, in all probability, his Alms will be defeated by the Negligence, or Fraud of Executors; by the Suppression of a Will, or the Subornation of perjur'd Witnesses. The Answer is, Must we be discouraged from doing good, because there is a bare Possibility of its being attended with ill Success? Our Part is to do our best; to imitate the Father of the Fatherless, by a tender and paternal Care of the Distress'd; and then, without farther Anxiety, all must be left to Providence. We give, *not as unto Men*, but *as unto God*; for his Sake, and in Obedience to his Commands. This Omniscient

scient and all-wise Being, who foresees that Men will not use his Blessings to the good Purposes for which they were intended, yet bestows Favours on them every Day.

To prevent Abuses and Misapplication as much as may be, 'tis advisable that Benefactors should not leave by Will, but settle their Foundation in their Lifetime. Thus *Whitgift* did; for which he gave this Reason, says Mr. *Stow*, who heard it from his own Mouth; that *he would not be to his Executors the Cause of their Damnation*. Trustees generally take an Oath to discharge their Office faithfully. Now an Oath is the most sacred Tie among Men; and if due Regard is not had to this, what other Method can be devis'd to keep Mankind in Order? All Justice turns upon this; all Treaties are sealed by this; all the Injustice that is done among Men, is the sad Consequence of Perjury. He therefore that swears falsely, is guilty of one of the most crying of all Sins. He provokes God in the highest Degree, who has declar'd, *Mal. iii. 5.* that he will *be a swift Witness against false Swearers*. And tho' Vengeance is not executed against them speedily; yet that the World may not go on in Contempt of this Threat, he does, on some signal Occasions, set
such

such a Mark on those who cheat the Poor, that they who make a due Observation, are forc'd to own, that *verily there is a God that judgeth in the Earth*, Psal. lviii.

11. Their Estates do unaccountably melt away, their Persons are seiz'd with some severe Sickness; and the Entail of the Curse often descends to the unhappy Children, who inherit the Misery of their faithless Parents.

Therefore, Woe be to those Sinners of the first Rate, who abuse a Trust of the Dead repos'd in them. For, as all faithful Guardians have the Prayers, the Esteem and Love of all good Men, and those especially to whom the Instance of their Goodness extends; so the Oppressors of them have their Cries, which will reach the *Ears of the Lord of Sabbath*. For they rob God, when Orphans and desolate Widows are defrauded of their Right.

What gives the World a more sensible Satisfaction, than to see the Guardians of a publick Charity act according to the Intention of the Donor, making exact Distributions, and well discharging that Stewardship with which God hath entrusted them? But how very offensive, how very shocking is it, when they who are to act faithfully, shall forfeit all their

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Honour

Honour by a shameful and scandalous Mismanagement? Wise are Benefactors, who bestow their Charities when they themselves can see their Laws perform'd; and not leave it in the Power of other Men to frustrate their good Intention.

But we are encounter'd with a second Objection. A comfortable Subsistence for Life is afforded in an Hospital. How many are encourag'd by this Provision to be idle and lazy; and Poverty coming on them, Interest is made to get into the Society? 'Tis too plain to be denied, that this is to prostitute Alms to the worst and basest Sort of People. The Answer is, that there is a great deal of Truth in what is objected; that such a Charity has made needy People, as well as reliev'd them; and as it has often happen'd, it proves a Mischief to the Commonwealth, instead of an Advantage; they are encourag'd to depend upon the Merciful for their Support, who might otherwise seek it from their own Industry and Labour.

But here 'tis to be observ'd, that none but the viciously inclin'd will make this bad Use of the Hopes of being reliev'd by a good Man's Charity; and such wicked People, if known, are excepted by *Whitgift's* Statutes. Let thus much be granted; and then, was it not true Charity

ty in the Donor, whose Design was to buoy up the sinking Spirits of the honest Aged, Feeble and Infirm? His Hope was, that the Guardians of his Bounty would not be sway'd by Bribes, or Flattery, to be partial; but that such only, as had the Qualifications requir'd by his Ordinances, shou'd be made choice of: And the Prudence, Care, and godly Zeal of the present Worthy * Visitor, is as conspicuous, as the Usefulness of the Founder's Charities itself.

To this wise Management it is owing, that the Members now keep themselves from transgressing the Statutes; and chearfully submit to the kind and wholesome Rules, which his Grace hath impos'd on them. If some few are unruly, yet by far the greater Part of those who retreat hither are modest and mortified; and think their being admitted to share in this Bounty, to be the greatest Happiness that cou'd befall them: they therefore *rejoice and sing for the Goodness of the Lord*; and employ the Remainder of their Time, as Piety and religious Purposes shall direct; having no other Aim, but the Glory of God, and the Salvation of their Souls. *Whitgift* saw, that even good Mens Lives were subject to surprizing Hazards, embitter'd

* Archbishop *Wake*.

with many Vexations, and expos'd to a great Variety of Losses. No Man, not even the most Noble, and Great, and Powerful among the Sons of Men, is exempt from the Chances of human Life, and the Vicissitudes of Fortune. They that one Year flourish, like *Job*, may the next fall into Poverty, and want his Patience. A Shipwreck by Sea, or a Fire from Heaven, may consume their whole Substance. Shall not these Afflictions lead thee to commiserate them? Wilt thou not take Pity on them, who can't take Pity on themselves? How hard is it for them, who have enjoy'd an Affluence of earthly Blessings, to bear extreme Want? How hard is it, that the Aged and Infirm shou'd be destitute of Meat and Drink, Lodging and Apparel, which unhappy Circumstances render Life uncomfortable? How sweet is it then, to be the Comforter of such afflicted Christians? If a few Hospitallers, as hinted before, are unworthy of the Favour reach'd out to them; yet the far greater Number of the Sober, Thankful, and Devout, answer what is objected; and ought to encourage the Rich and Wealthy, to rival our Archbishop's compassionate Soul. But since it cannot be expected, that a Society made up of mean and un-

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bred People shou'd all answer the Founder's pious Intention; and since many Complaints against those who share in Bounties of this kind, are heard in all Places; it cannot be thought an useless Digression, if I give Advice to those who are Partakers of this, or any Benefaction like it.

You Poor, for the Subsistence you quietly enjoy, offer your Praise and thankful Acknowledgments to the sovereign Disposer of all Things, for putting it into the Heart of generous Men to support you under the Infirmities of old Age. Be thankful to God and Man. Gratitude is, only to follow the Dictates of Nature, and cannot therefore but be an easy, pleasant Duty, always in your Power to perform. On the contrary, think how much of Baseness and Meanness of Spirit do the Vices of Ingratitude, and Neglect, carry with them. To call a Person ingrateful, is the blackest Accusation you can lay to his Charge. Remember then your Founder's Goodness, and deeply imprint it in the very Centre of your Hearts. Some Members of Whitgift's Hospital, even in his Life-time, began to be clamorous, turbulent and uneasy. The Recompence which he and other Bene-*

* Whitgift's Statutes, Chap. 21.

factors have sometimes met with, are only Calumny and open Accusations. Histories, both sacred and profane, are full of nothing more than Examples of this base ungrateful Disposition. But do you humbly submit to kind Providence; and remember, that God's Judgment is most certain, and unerring, both in making his Creatures, and allotting them their proper Stations. And tho' you may seem vile in the Eye of the World; unworthy to be look'd on by the Lofly and Proud; yet if it be not your own Fault, you shall, in a little time, be happier far, than the greatest of the Sons of Men. For your Rags of Poverty shall soon be chang'd for Robes of Glory. Your poor State is no Hindrance to your growing in Grace, but rather a Help. Thrice happy you (if you know your own Good) for now you are not entangled with the perplexed Carcs of Life. Retirement here affords Time for conversing with your own Minds; and how well may this be spent in frequent Reflections on the Mercies of God vouchsaf'd you, through the whole Course of your Lives? You have not been strong enough to be perfectly innocent; learn here to be humble enough to be truly penitent. 'Tis to be feared, you have misspent your youthful Days allow'd to work out your Salvation, Now therefore, daily sit as impar-

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tial Judges, and severely examine every Thought, and Word and Deed ; imploring for what is past, the Mercy of Heaven ; and making firm Resolves of Amendment, for the small Remainder of your Days. Here you are, as it were, cut off from the mere Impertinences of Life ; from unnecessary Conversation ; from running up and down, to spread false Reports. The most eminent Saints of old, did thus retire, and lov'd to converse with God in solitary Places, as often as possibly they could. For then an Intercourse with God, is to be obtain'd, and the Business of Salvation prosecuted without Interruption. Eternal Joys above were their Hope, their Delight, the only Longing of their Souls. Happy are you, if you gain the same Temper with them. Tho' you are advanc'd in Years, this Consideration need not drive you to despair of a heavenly Disposition. The Undertaking, it must be own'd, is difficult, great and noble ; and tho' the Time allow'd for it, is but short ; yet 'tis no hopeless Attempt : For consider, that while you are endeavouring to root out your Vices, the holy Angels rejoyce over you ; your Almighty Creator looks on to excite you ; the blessed Spirit is within you, to confirm your Hearts, and the whole Trinity at hand to crown your Victories. Men cloath'd in Flesh and

Blood, as we are, and weakned with the same imperfect Nature, have succeeded; and why may not you? We are sure, the Way to Heaven is now made smooth; the Promises of God true, confirm'd by as many Witnesses, as there are Saints in Paradise. The subtle and malicious Enemy of Souls will throw Difficulties in the Way: He attacks the profligate and profane; the old and the hardned; and discourages infinite Souls from a vigorous Pursuit of Holiness. But consider, that was the Practice of Virtue encumber'd with all the Difficulties that can be imagin'd; yet the Rewards it proposes are incomprehensibly glorious; that no Pains can seem grievous for the Attainment of them, and for avoiding the Punishment reserv'd for the Disobedient. If you, O weak and fearful Christians, tremble at the Sense of your not being able to resist Temptations, bear up; if the Conquest seems impossible, 'tis only because your Sloth hinders you from tasting those heavenly Refreshments with which the Almighty sustains those, who manfully fight under his Banner. All Excuses therefore for not changing your Nature, how gravely soever urg'd, are trifling, false and wicked. For here in this Retirement, you are permitted to entertain serious Thoughts; and to be prepar'd to hear your Lord invite
you

you thus, Come to me all that labour and are heavy laden, and I will give you Rest. *What can be offer'd so powerfully attractive, as to propose a Work, sweet, delightful in it self, and gainful to the Performers? Let this then be your constant Morning Thought, that as the Soul is more excellent than the Body, so is the Care of that immortal Part of far greater Importance than the outside Frame. Whitgift therefore, and other Founders of Hospitals, that their Benefactions might extend to the Soul, as well as to the Body, have generally built CHAPELS* to which the Members, unless hindred by Sicknefs or Lameness, are oblig'd by Statute to resort; that by the holy Offices of Prayer and sweet Devotion, they may obtain all the Blessings of Heaven. For, Prayers rightly qualified, will procure them Hap-*

* *Strype*, p. 531. " The most Reverend Father, " the Founder, at his Palace in *Croydon*, committed his Place to the Reverend Father, *Richard* " Bishop of *London*, and *Anthony* Bishop of *Chichester*, to dedicate and assign it to Divine Worship, " and to the Celebration of Divine Things, and to " the Preaching of the Word." It was nam'd, the *Chapel or Oratory of the Hospital of the Holy Trinity in Croydon*, of the Foundation of *John Whitgift*, Archbishop of *Canterbury*. A holy Sermon was publickly preach'd by *Thomas Monford*, S. T. P. on the 10th Day of *July* 1599; present *William Barlow*, S. T. P. and *John Parker*, Esq; *George Whitgift*, and others.

piness,

pinefs, when all other Delights fhall bid
 them Adieu. And fince no Member can
 be admitted into *Whitgift's* Society, till
 after Sixty Years of Age, it cannot be
 expected, but that in fome fhort Time
 there will be a Separation of thofe dear
 Companions, the Soul and Body; and the
 End of Life here, is the Beginning of
 Eternity; for the dying Perfon muft im-
 mediately enter upon a State of eternal
 Blifs, or Wo. And fince none but the
pure in Heart fhall be admitted into the
Holy of Holies; and fince by Prayer a-
 lone, Holinefs is to be obtain'd; fay,
 whether they, who muft give an Ac-
 count of their whole Time, have not
 reason to blefs God, for this part of the
 pious Benefaction; for, the Soul can no
 more be kept alive, without Devotion,
 than the Body without Food. Devo-
 tion constantly attended to, with all the
 requifite Qualifications, will ftrengthen
 and increafe the firft good Difpofition,
 till the Votaries fhall pull down Sin from
 its high Places, and obtain a glorious
 Victory. While this Exercife is purfu'd,
 the Defilements of the Flefh will be
 fcour'd off, and a thorough Change made
 in the Inclinations. O how wife, how
 happy is that Perfon who neglects not to
 ufe the Opportunity, while he lives, of
 being,

being, as he desires to be found when he comes to die ! Then may he have great Assurance of leaving the World with Comfort. His Grief and Mourning for his Sins, will deliver him from Despair ; the Horror of which, no Thought of Man can conceive ; or Tongue or Pen express : Sin is the most afflicting Load, that a poor Soul can groan under. *David*, when tormented with the Remembrance of his Guilt, cry'd out, *My Iniquities are like a sore Burden, too heavy for me to bear.* There is not in the World, so great an Object of Compassion, as an obdurate Sinner ; therefore to rescue any one from a Load of Iniquity, is the kindest, the noblest and the most beneficial Instance of Christian Charity. And tho' few old Sinners are reclaim'd, yet some are ; and how do you know but you also may be one of that happy Number ? For great and mighty is the Power of Prayer and Thanksgiving. Prayer has a sort of Omnipotence communicated to it. These Opportunities of going daily to the House of God, make the State of the Poor far more happy, than that of many rich and wealthy Persons, who cannot have these great Advantages. And that no one shou'd think it an irksome and uneasy Task ; I add, that the Pleasure arising from the

Performance of this Duty, is more delicious, more exalted, than will be found in any bodily Enjoyment ; the Difficulties which are dreaded, will not appear so great as is imagin'd. If the untam'd nature of old Sinners at first, gives them Trouble and Inquietude in these spiritual Exercises ; yet the Mind, after it has some time been us'd to them, will feel the blessed Effects of its sweet Graces : Good and pious Qualities will be introduced, which will *make the Ways of Religion, Ways of Pleasantness*. When the aged People are, as they ought to be, dead to the World ; disintangled from those Chains, which keep the Soul down to Matter and Sense ; then will they relish Acts of Devotion, and be ravish'd with a marvelous Joy ; they'll find that their Natures are chang'd, as well as the Place of their Residence. They may almost rejoyce at their Poverty, since this gave them a claim to these Divine Pleasures, which have something in them, of what the blest above enjoy. We esteem it (as it really is) a mighty Privilege to be allow'd at all Times, to come into the Presence of a great King ; to unbosom all our Grievs ; to converse with him as with a Friend ; to obtain Favours from him, for our selves, and our Childrens Children.

dren. What Honour is it then to converse *with the King of Kings, and Lord of Lords*, to open all our Wants before him, and to be certain of having our Petitions answer'd ; or, something granted, more commensurate to his Goodness, and our Wants ! Besides, to fix our Thoughts on so glorious an Object, doth incomparably enoble the Soul. And if the Powers receive a different Degree of Excellency, according to the Object they are employ'd about ; then Prayer, which lifts up the Soul to God, advances it to so high a Pitch of Dignity ; that not all the Potentates upon Earth, nor the Learning of the Wise, nor the Wealth of both the *Indies* put together, can raise the Soul to that height of Honour, as Devotion rightly qualified, can do. This is the utmost Stretch of Glory, that Rational Creatures can aspire to. If the Poor have learnt Wisdom from their past Miscarriages ; and by the holy Offices of Prayer and Devotion, prepare themselves for a happy Change ; they will surely go to the Bosom of *Abraham*, the blisful Mansions, where the *Faithful rest from their Labours*. Thither they shall mount on the Wings of Angels to the general Assembly of the Saints, and to the Spirits of just Men made perfect. Yes, poor as they

they have been here, the holy Angels shall receive them with Joy, and welcome their Arrival thither. *Whitgift*, we see, has been obliging to many in the highest Degree; who provided, that the poorest Creatures might enjoy these Blessings manifold.

But that our bountiful Prelate might leave no Good unattempted, as he has been extremely careful of the Body and Soul of the *Aged*; so has he, and all who bear a Resemblance to him, taken care of *Youth*, by building for them a House of LITERATURE.

There is nothing in Nature so dear to faithful Parents, as their Children, whom they tenderly love as they *do their own Souls* *. What Watchings, what constant Care and Labour, do they all their Lives chearfully undergo to provide for their Families, and place them well abroad? God has planted such a warm Affection in them toward their Offspring, that, generally speaking, they can't forbear wishing their Welfare; and a right Instruction will incline them to do good, and be a Recommendation of them to all the World. A learned Education, and reading with Judgment, give a true Knowledge of what has happened in the

* 1 Sam. xviii. 17.

World before us; and that shou'd give even to young Men a sort of Experience; and Experience breeds Caution. Now he is the cautious Man, and keeps himself safe, who keeps himself innocent; and who by preserving his Integrity, preserves his Estate, his Reputation, his Body, his Soul, and all that is or can be dear to him.

A Father, by making his Child good, makes him God's Child, as well as his own; and how can he be otherwise than happy and safe, who has the Love and Power of an Almighty Father for his Protection? Let the Foundation therefore of breeding up Children be laid in Goodness and Virtue. This is commanded by God himself, who, *Gen. xviii. 19.* speaking of *Abraham*, says, *I know him, that he will command his Children and his Household after him; and they shall keep the way of the Lord, to do Justice and Judgment.* God has engraven this Law in their very Nature; it is frequently promulg'd in the Bible, that Parents might be well convinc'd of this grand Duty; and yet, how often is it forgot or neglected? The Words of that great Master of Reasoning, *Mr. Locke*, may not improperly here find a place. "Of all the Men we meet
" with, nine Parts of ten are what they
are,

“ are, good or evil, useful or not, by
 “ their Education. ’Tis that which
 “ makes the Difference in Mankind. The
 “ little and almost insensible Impressions
 “ on our tender Fancies, have very im-
 “ portant and lasting Consequences; and
 “ there ’tis, as in the Fountains of some
 “ Rivers, where a gentle Application of
 “ the Hand turns the flexible Waters in-
 “ to Channels, that make them take
 “ quite contrary Courses; and by this
 “ little Direction given them at first in
 “ the Source, they receive different Ten-
 “ dencies”. ’Tis for want of Care, that
 so great a Part of our Youth, do at this
 time miscarry in the World. And there-
 fore *Whitgift*, who always studied to do
 Service to the Church and Nation, tu-
 tor’d some young Noblemen himself, and
 maintain’d others, of a scanty Fortune,
 in the University of *Cambridge*. He also
 erected a School in the Cathedral Church
 of *Hereford*, (there being none in the
 whole City) as knowing what great In-
 fluence good Impressions wou’d have up-
 on young Minds. Wisdom, whose Va-
 lue is estimated by him who best under-
 stood it, says, ’tis *above Gold and Rubies*.
 ’Tis of great Use in our temporal Con-
 cerns, directing us in our Affairs with
 Discretion, and teaching us to be service-
 able

able in our Generations. It cannot without Grief be observ'd, that many Parents have bred up their Children to no kind of Business; not considering, that an habitual Idleness contracted in their tender Years, will grow up and stick fast by them; and when they arrive at Manhood, they wax proud, scorning to be instructed. For they have contracted an habitual Aversion to Study or Labour of any Sort; and so become useless Burdens to their Neighbours, and the Nation, all their Lives. He therefore that endeavours to mend the Manners of the Age by training up Children well, whatever is thought or said to the contrary, is a good Patriot, and a true Lover of his Country. For he breeds up a Posterity, not to consume only, but to increase the Fruits of the Land; not to lavish them away by Intemperance and Luxury, but to enrich them by honest Industry; and by their good Examples, invite others to do the same. On the contrary, he that neglects the Instruction of his Issue, stocks the Nation with Fools and Knaves; who are a Torment to themselves, and a Disturbance to all that live round about them. The Cocker'd and Fondled in his peevish Humours, when a Child, grows troublesome and uneasy to himself, and all o-

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thers, when he comes to be a Man; and what was once Sport to his Nurse and Mother only, now becomes a Plague to all his Friends and Neighbours. Cast your Eyes abroad, and Examples of this kind may too frequently be seen. So that we have Reason enough to complain and bewail, that the noblest Part of Man, which deserves the utmost Diligence, is, to the Shame of some Parents, and the Disgrace of the Age, sadly neglected. But, as wise Men are not without a due Care of leaving to their Progeny an Estate; so is their Concern greater, to furnish them with good Sense. For, what is so glorious in the Eyes of Mankind; what so ornamental to human Nature, as a learned Education? 'Tis no wonder, that so excellent, so extensive a Blessing cannot be procur'd without Industry. To raise a magnificent House, and adorn it with rich Furniture, requires Pains and Skill; but to rear and build up a Man, to form and fashion him to worthy Deeds, is the greatest Work in the World. Many Disorders are seen upon the Earth, whereof no small Part proceeds from want of Instruction; or, what is as bad, from a loose and careless one. Men are naturally of the same Clay; Education is the Potter's Hand and Wheel that forms

forms them into Vessels of Honour or Dishonour. No human Means can be more effectual to sharpen a Lad's Intellects, or give them an Edge and Quickness, fitting him for great Undertakings, than wholesome Precepts. Since then the Mischiefs we behold, have been prevented by strict Discipline; who does not see, that *Whitgift*, and other generous Spirits, who built Places for sound Literature, aim'd at rescuing this Nation from Blindness and Error? What cou'd our best Friends have done more for us, than these good Men have done? For Children left to themselves are expos'd naked and defenceless to a thousand Temptations and vicious Practices. They must fight with those Adversaries, with whom their Hearts are too apt to join and engage, with so many fore Trials and sharp Encounters, as are a Match for the greatest Caution and Prudence. And if to give them no Preservative against the Allurements they will certainly meet with, be not Marks of Carelessness; if these are not Signs of the most stupid, sleepy Temper, nothing can be so. Many weak, unhappy Mothers wish rather to see their Children modish, than wise; to please rather the Vain and Ignorant, than to follow the Examples of worthy Men, both of the

past and present Age. But alas! what does it signify, that the Child is the Darling of his Mother's Eyes, the Idol of her Heart, and the Subject of her Discourse in all Places? That she finds out new Beauties in him every Hour; Wit in his Expressions, and a Grace in his every Action? I say, what signifies all this, if the Fondling does not appear so in the Eyes of the Judicious? She wou'd have the Child be a Scholar, and at the same time enjoy the vain Pleasures of a debauch'd and sinful Age. But I assure her, and all such as she is, that when these two things stand in Competition, a pleasurable, frothy Lightness will carry the Cause. Many others think (or at least seem, by their Negligence of training up their Children, to be of Opinion) that Learning and good Sense are not of great Importance. But to the Shame of us Christians be it spoken, the Writings of the Heathen shew, that the Custom of instructing their Youth with the greatest Care, was even among them usual, and in very great Esteem.

Still admirable wou'd be the Service done to the World, if that Vivacity of Genius, which is often discover'd in uncultivated Men, had been drawn out to View by a wise Management. For the

richest Capacity, if not set right, will waste itself in low, abject, not to say, vicious Exercises; as the fattest Earth will produce only rank and nasty Weeds.

A Man of Learning has the Advantage of an illiterate Man, tho' superior to him in natural Abilities. See the vast Difference between a barbarous and civiliz'd Nation? How much does the latter out-do the former, in all Accommodations of Life? A Traveller in the Dark, and without a Guide, is in great Danger of losing his Way, for want of Light to discover Pits and Precipices. The great Corruptions of Popery, both in *Faith* and *Worship*, were introduc'd in Times of Ignorance, when the barbarous Nations overran, and rent the *Roman* Empire into Pieces; the Recovery of Learning (as is well known) help'd on the Reformation.

Children of Parts and Genius, if form'd by a skilful Hand, what a lovely, beautiful Figure wou'd they make? How well qualified to be a Delight to their Friends, and of use to the Kingdom? We often see with pleasure, what excellent Improvements a knowing Gardener makes by his Art and Skill in Plants and Flowers. Thus Education draws out to View the Perfections that lay hid; it will rectify a sprightly Mind, giving it great and

most beautiful Accomplishments. If it be here objected, as I know it has often been, that some Gentlemen make a plausible Figure in the World without much Application to Books, or the Assistance of a Tutor: I fear, 'twill be found, that the Knowledge and Discourse of such uneducated Gentlemen is all a Flash. Their Conversation may yield Delight a little while; but their Stock will soon be spent. Nothing but a Foundation regularly laid, can make Men fit for noble Undertakings. *Whitgift* therefore, as knowing of what vast Importance it was, to season Youth in some venerable Fountain of Learning, rais'd a Building for that Purpose. The discerning Prelate found what Advantage he had gain'd by his own Education; as being early taken notice of, and preferr'd for it. The whole University of *Cambridge* was in Admiration of his fine Parts, and judicious Management of them. The Church and publick Schools were throng'd with Students, when he preach'd, or read Divinity Lectures. For both these Exercises he discharg'd with great Applause. *Cartwright* and his Adherents broach'd pernicious Doctrines both at home and abroad. These were answer'd, and fully confuted by our great Patron of Learning;

ing ; with such Effect, that he reclaim'd many, and fatisfied all. Finding therefore how much Good he was enabled to do by his own, he resolv'd to encourage Literature in others, for the Interest of Youth, for the Credit of the Nation, and the Glory of God.

But as Education is requisite, and absolutely necessary; so is it to be set about EARLY.

At about four or five Years old, great Care shou'd be us'd to form the Child well. At that Age, usually the Memory and Imagination, and some Dawnings of Reason begin to display themselves : The Impressions then made, are of great Consequence to the following Part of Life. They will have so wonderful an Efficacy for the bettering, or composing a Person, as to conquer even Nature it self. For, that which comes first, takes absolute Possession ; the Soul being fresh and clear, flexible and tender, 'tis easy to make it, what you please, and mould it into any Form. Therefore to begin early and well, is not so trivial a Matter, as is generally thought. *Plutarch* had some Cause of Complaint, that the bringing up of Children was left to Parents, which he thought a most destructive Injury to the State; many of them being often

found to be careless or ignorant; and wholly unable to govern themselves. At *Lacedemon*, the disciplining of Children was prescrib'd by National Laws. But to supply the want of this publick Care in our Country, let only two or three faithful Servants, who have been well taught, what to do and say, approach my young Master; so will the Soul be kept clean, and contract no Blemish, no Taint at its first Appearance in the World. The Eyes, and especially the Ears, must be so guarded, that no unclean Thing get Admittance there. In order to this, suffer no one, not even a nigh Relation, if of a loose and dissolute Life, to come near the Child; for one ill Sentence may do more Mischief, than a great deal of Pains will be able to root out again. 'Tis not therefore safe, that young Ones should be left to idle, trifling, or vicious Servants; their Tales and silly Stories oft make such Impressions, as scarce ever wear out with Age. The first five, six, or seven Years, according to the Capacity, are to be look'd on, as a fit Time for sowing the Seed. Childrens Minds are then empty, not stored with Knowledge, their Judgment is weak, and their Affections unruly. If the Guardian is not careful to furnish the Head and Heart well, the Devil will

will sow Tares; and the Soil is prepar'd to receive such ill Seed, which will quickly take Root and spring up. Again: That Age is not liable to be diverted from Study; it hath neither private Affairs to manage, nor publick Offices to attend: And tho' Youth is extremely addicted to Pleasures; yet Parents or Masters are to appoint what Time shall be allow'd for them. A good Memory, which is no small Instrument of Learning, is strongest in Youth. It will then soonest get and longest retain whatever is committed to it. If the Mind is enrich'd with a large Stock of useful Knowledge, the Lad will enjoy it in old Age; and maintain the Character of a wise and learned Man. I may appeal to any one, whether he does not retain in his Memory, what was learnt in Youth, better than what he gets in an advanc'd Age. 'Tis related of the famous *Beza*, when he was old, that he could not remember, what he lately heard or read; but the *Hebrew* Psalter, and St. *Paul's* Epistles in *Greek*, which he learnt exactly in his Youth, were perfectly in his Memory to the last. Thus it is with all People: From whence we learn, of how great Importance 'tis, to enrich a young Mind with a Stock of Knowledge and Virtue. For, if the Foundation be not thus well

well and timely laid, all that is built upon it, will be in danger of falling to the Ground. Who therefore can forbear being griev'd, at the intolerable Folly of those Parents, who permit their Children to converse with Grooms, Coachmen, and vicious Servants? By this untoward Management, they owe all their first Knowledge to the Stable or the Kitchen. They ought, if it may be, entirely to be kept from ill Company; because the Contagion of such bad Servants, horribly infects their Minds. Such foul Language, such Tricks and Rogueries may be shewn, as Youth otherwise might never have known, in the whole Course of their Lives. And, if they after make firm Resolves of cleansing their Hearts, all their vicious Courses must be unlearn't. A Traveller that takes a wrong Path in a Journey, every Mile he advances forward, is so much out of his Way. Thus it is in Life: if the Child falls into ill Company, and by pernicious Maxims is corrupted; when his Error is seen he must return to the Place from whence he set out. And what Labour is it, to unlearn the Instructions of Vice and Falshood; to lay aside old Prejudices, which is, in a manner, tearing out our Vitals! All these Difficulties might have been
pre-

prevented, by learning early the Ways of Goodness ; and wise People own, that 'tis better and easier too, to prevent Evil, than to cure it. For, the older we grow in perverse Maxims, the deeper they take Root ; and by Consequence, with more Difficulty are remov'd. Keep off therefore from your Children variety of Servants, who if they talk no hurt, yet their idle, or frightful Stories made use of to keep them in Awe, may take deep Root in this tender Soil ; insomuch that they have often been attended with dismal Consequences. And, as Children shou'd not be scar'd with frightful Stories ; so they must not be entertain'd with mean, frivolous and paultry Sayings, but with such as are serious and weighty ; such as enrich their Understandings, and regulate their Manners. Be not diverted from this by the Nurse's pretending, that the Child has no Capacity for Matters of so important a Nature ; for I venture to affirm, that they will apprehend these as easy as Things of a more ludicrous kind. The plain History of *Joseph*, in the Book of *Genesis*, and the other no less instructive and entertaining inspir'd Ones : The *Greek* and *Roman* History, the noblest in the World uninspir'd, may be as well comprehended,

as

as the Feats of *Guy of Warwick*. Why is it thought, that false and lying Stories, which must be unlearnt, are fit for the Capacity of Children; and that true and noble Things, which ought never to be forgot, are above them? In order to furnish his Understanding, 'tis of great Use to encourage a Lad to ask Questions, and learn all that his Condition is capable of. For, we have a Proverbial Saying, *He that will never ask Questions, will never be wise*. Let him then consult with judicious and good Men, and submit patiently to hear and be informed by them. The Mind, if not exercis'd, will contract a Rust; but Use will scour it off and enliven it. Therefore 'tis wrong to leave young ones alone; for their Age being not able to furnish much Matter for Thought, will dwindle away into Vanity and Trifling. Constant Employment will give them Strength of Reasoning; 'twill keep their Souls awake; which will daily advance forward to fresh and larger Attainments. When Children are taught at home, 'tis often seen, that not only Servants, but even the Parents are merry with, and applaud their Folly, when they ought to have rebuked them. They chuse rather to let them go on in the Paths that lead to Ruin, than by a seasonable and well-tim'd

tim'd Reproof, to gain their Ill-will. Nay, some flatter them in their Sins, by their Silence; not to say, their Approbation too. Yet Parents, Tutors and Guardians are strictly obliged to reprove those, for whom they are concern'd; to shew them what they ought to do; to warn them against Evil; and if they see them offend, *to rebuke them with all Authority.* When the Sons of *Eli* liv'd shamefully; their Father with a just Concern admonish'd them, *Why do you such Things? You make the Lord's People to transgress.* Yet for all this, God cut off him, and his Family, by an amazing Instance of Divine Vengeance, *because his Sons made themselves vile, and he restrained them not.*

If any shall presume now-a-days to thwart my young Master in his Untowardness; especially if 'tis one dependant on the Family, tho' ever so useful on many Accounts, he is immediately turn'd out of Door. Thus the unhappy Youth, confirm'd in ungovernable PASSIONS, becomes a Torment to himself; being *like, a troubled Sea*, perpetually toss'd and driven by the fierce Commotions of Anger, Emulation, Envy and Disdain; which will never let him be at rest. 'Tis no small Pleasure to be deliver'd from these Hurries, Tumults, and Dis-

Disorders of ungovernable Passion. A wicked Mind having no steady Principles to act by, but being agitated by violent Lusts, is turbulent in its own Nature, and therefore destructive of its own Peace. Nay, the whole Family trembles when the young Fondling is ruffled and discompos'd, as he will be, at any small Injury. His Passion falls foul on every thing that comes in its Way, making no Difference between Friends and Foes; forgetting all Obligations; neither *fearing God, nor regarding Man*. A Horse not broken, becometh headstrong; and a Child left to himself, will be stubborn. It is the Tendernefs of such foolish Parents, that the Preacher inveighs so largely, and so smartly against; *Chasten thy Son while there is Hope, and let not thy Soul spare for his crying*, Prov. xix. 18. *Bow down his Neck while he is young, lest he wax stubborn, and bring Sorrow to thy Heart*, Eccclus. xxx. 8. The Child's peevish and malicious Temper being indulg'd, or encourag'd by Flatterers, he will soon have a haughty Contempt of all, even of his Betters, and suddenly breaks out into frequent and unprovok'd Frowardness. This waspish Temper comes from a great Opinion he conceives of himself, and the low Esteem he has for

for others ; it being not worth his while, he fancies, to confider, what Treatment he gives to his Companions. Now to diffuade the Youth from this unruly Difpofition (the Cause of almoft all his Difquiets) remind him, what Mifchief it has done in the World ; what Difurbance it has rais'd in a Town, a Country, nay in a whole Kingdom. When a vaft Eftate gets into the Hands of a Man, who has a weak Head (which often happens) it ravages far and near ; and Things may be faid or done on a fudden, that may perplex his whole Life with uneasy Confequences.

Who does not now fee of what Moment 'tis, that Childrens Paflions and revengeful Thoughts, the grand Difturbers of their own, and others Peace, be early tam'd ? That they fhould have no Will of their own, but always bend to the Will of their Parents and Instructors ? For, if their irregular, ftrong, unconfin'd Fancies fhall caft a Mift before their Eyes, and once get the Ascendant ; they being the inferior and more brutifh Part of Man, will become fo impetuous, that nothing can be expected, but an Ufurpation over the nobler Faculties. And then, like the Mob in a Kingdom, when they get the Power into their own Hands,

no-

nothing is seen, but Confusion and Disorder. Good Discipline puts a Bridle into the Mouths of these boisterous Passions; which, if frequently check'd in time, will forget their native Ferity, and become more calm and tractable; and for our Encouragement, the sharpest, as well as noblest Conflict is, thus to gain a Conquest over our selves. For most of the Uneasinesses we feel in Life, are occasion'd by not ruling our sroward Humours, when we are young. How great Ignorance is it then, in Guardians to forbear seasonable Reproof of a Child's going astray, lest they break his Spirits? And so he, by being left to follow the Bent of his own Inclinations, is educated, (if in strict Propriety of Speech I may call it Education) to nothing, but wretched Folly and Contempt? They are therefore to be taught, that fierce contentious Spirits are opposite to the Graces which adorn a Gentleman's Temper; and that the black Passions of Anger, Hatred, and Revenge, if not watch'd and subdu'd, will dethrone Reason, and prompt them to reject with Scorn, all wise Counsel. For when the whole Body is set on fire, and in a perfect Fever; What but rash and inconsiderate Actions can be expected? Rage and Brawling are true Signs of
the

the impotent Malice of Fools ; they never shake great and noble Souls. *Epaminondas*, or *Scipio*, were not ruffled by all that rude and passionate Wretches could say. But farther, to shew its Odiousness, 'tis the peculiar ill Effect of this Vice, that it extinguishes all natural Justice ; breaks through all Restraints of Honour and Duty ; and sticks at no Deed, tho' ever so foul, to bring about its malicious Designs. Passion, we are informed by History, has transported some Men to such a degree, that their Veins broke, and they were so choak'd, that they dropp'd down dead ; of this, there have not been wanting even some late Examples. Immoderate Anger drives out Reason, and confounds the Judgment ; and, like a Ship without a Rudder or Pilot, Oars or Ballast, commits it self to the Mercy of Winds and Waves ; and that, when the Sea runs highest, and the Storm is most raging ; now, what can be look'd for in such a Case, but Shipwrecks ? Happy Parents, happy Child, if this passionate Temper is early tam'd or guided into a right Channel ; for as 'tis dangerous already ; so if suffer'd to take Root, 'twill be with greater Difficulties remov'd. But difficult as it is, the Temper must be chang'd, or unruly passionate

Children will grow up to be unruly, passionate Men. Thrice happy then the Lad, who has never been indulg'd in any peevish Humour; but if he has, let him be stopp'd with all speed, lest it settle in a boisterous Habit. If his Garment can't be kept clean, let it be quickly wash'd. *Lose therefore no time, of which alone* (says Seneca) *'tis a Virtue to be covetous*; and the Apostle tells us, *it must be redeem'd*. For the Soul, as was hinted before, being once tainted with vicious Customs, or debauch'd with ill Maxims, may never be cleans'd: or, if by strict Examination it shall find its Error, the old Prejudices must be unravel'd from the Beginning, new Lessons of Virtue learnt: All which Trouble might with Ease have been prevented, if poisonous Weeds, as soon as they put forth, had been rooted up; if the Mind had been kept in its Virgin Innocence, untainted, free from all wicked Pre-engagements, it would readily receive wise Impressions; and not have suffer'd any Defilements to enter in, and abide there. The Streams will not be sweet, if the Fountain is bitter. If Parents suffer their Children to be bad while young, how can it be expected they shou'd grow up to be good Men? The most indulgent Mother shall now confess, that

that early Care to prevent Ill, is the greatest Compassion in the World. But still, the Difficulties the Child must undergo, by conquering Ignorance and Vice; and by being form'd to Learning and Virtue, is what she dreads. For a strait Tree, if bow'd aside when young and tender, will grow so beyond Recovery, if let alone. We own, that to make sinful Appetites resign their Government after long Possession, is not easily set about at first; but the Tutor must cherish the Youth's Zeal, and blow up the Fire by a vigorous Application to the important Affair. He begins first with the Passions, and subdues them to Reason: after this is effected, the Difficulties that were fear'd, will soon wear off. Virtue every Day disclosing new Charms, shall make the Lad enamour'd with her. Grant therefore, that the Hardships are many, and great; so also is the Glory. Here too no time is to be lost. Kill the young Serpent's vicious Inclinations. The Time now the Child's can never be so again: the Wealth of both the *Indies* can't redeem a Year, or Month, that is gone and lost.

As some Parents begin to lay a Foundation too late; so others, by an over-hasty Desire of seeing their Sons Men, take them from their Tutors too soon. Man,

like a Diamond, brings Perfections with him; but 'tis rough and unpolish'd; much Art must be us'd to fashion it; and the more excellent the Stone, the more Labour is requir'd for the polishing. But to snatch them away from Education, when they are just coming to the Age of receiving by it, the two great Swayers of human Nature, Pleasure and Profit, is very absurd and cruel; when their Judgments begin to settle, and their Manners to be fix'd; when they have a Taste of Authors, and know the most beautiful Passages in them; what great Pity is it that they should suddenly be stopp'd, and depriv'd of the Advantages that Education was design'd to give?

The Guardian being now discharg'd, 'tis greatly to be fear'd, that young Persons left to themselves, will take wrong, rather than right Courses. Therefore, if neither Nature, nor Reason, nor Justice, nor Interest, can work upon Parents; yet, methinks, the great Danger they themselves are in, by neglecting the Duty of setting them in a right way, shou'd make them afraid. But Parents flatter themselves, that God will make Allowances for Youth; that he will not be so curious an Observer of theirs, as of the Actions of those, who are come to a
more

more mature Judgment. Now, because this Pretence is continually made, and has been the Cause of the Ruin of Millions, it will require a particular Answer. No Reason can be assign'd, why God shou'd make any Allowance for the Extravagance of Youth, more than for that of other Ages; because every Age may pretend to as much Favour. The Temptations of Youth, before it has contracted vicious Customs, are the least of all; which, indeed, make this Age, of all others, least excusable. Old Sinners have contracted such Habits of criminal Actions, that 'tis as difficult to conquer them, as to cut off a Right Hand. Their very Understanding is vitiated; they see, consent to, and approve of the Evil. A sinful Pleasure hath taken such deep Root, that it comes at last to be naturaliz'd, and of a piece with them. Whereas all the natural Inclinations in young Men to Froth and Folly, how great soever you may imagine them, cannot equal the Force and Prevalency of a confirm'd Habit. They who have arriv'd at Manhood, have drank a large Draught of the enchanting Potion of the Pleasures of Sin; when Youth scarce know what it means. So that young People have here the Advantage: for though their Reason be but

weak, yet 'tis not debauch'd by evil Custom. They have a natural Modesty and Bashfulness, and Reverence for what is good. 'Tis therefore the fittest Time to receive good Impressions; whereas old Men have learnt to excuse their Sins by the Power of evil Habits, which prejudic'd them against Virtue. If God therefore shou'd admit of the Apologies of Youth; 'twill also be expected, that he admit of the Excuses of older People. He doth not make Allowances for the known and deliberate Sins of Youth; but for the Frailties, and little childish Follies, which, by reason of their Age, they are subject to: such as are the Allowances a Father makes for his Child, when he sees he makes it his main Business to please him; tho' after all, he may, thro' Carelessness, omit some Duties; or, thro' Surprise, slip into a Fault. Let not young Men therefore vainly imagine, that their Deeds are not taken notice of; and so run blindly on, deceiving themselves into Destruction; but think all their Actions to be (as they really are) register'd in Heaven. 'Twill be no Excuse to say, their unlawful *Pleasures were Sports and Tricks of Youth*. Happy wou'd it be for them, if they cou'd see Sin now, as they shall see it hereafter. This Thought
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wou'd render them impregnable to the most violent Trials and Assaults. 'Tis therefore of great Moment, that Virtue be planted in the Spring of Youth; and then, by due Care, it will thrive to Admiration; and give Comfort to the well-educated Person in his Age, breathing forth Perfumes when the Body is noisome.

How often do we hear, - - - *Let Youth spend their time in the Vanity, the Idleness, the Folly of the Age: when they come to Years of Discretion, they will make a better Judgment of Virtue.* But how can they chuse Good, since they are perfectly ignorant of what it is? And what a dreadful Condition are they in, if God shall snatch them away in their youthful Days? Defer Virtue till they chuse it with Discretion? Without Learning they will never come to Discretion.

'Tis objected, That some who have indulg'd Sin in their Youth, have learnt to detest and abhor it in their declining Years. 'Tis easy to observe, that Examples of this kind are so very few, that such Parents must be thought blind, who make light of any the least vicious Folly in their Children. For Impunity will lessen the Horror of their Sins, and harden them in their wicked Ways. But

let your Charge, when rebuked, be fully convinc'd, that your Reprehension is not out of your own Interest, Pleasure, or Passion; but out of a sincere Affection; and your Work then will be easier. One Caution must here be given; That you flatter him not, nor praise him excessively, tho' he does well. Immoderate Commendations are apt to make him insolent, or negligent, or lazy; thinking he is Scholar enough, and needs no farther Improvements.

There is no great Fault which shou'd not be discountenanc'd; and if at that time, he is caress'd by impious Servants, or vile Flatterers, (as is generally the Custom) all that their Parents have endeavour'd to establish will be of no Effect. When the Child has justly displeased his Governors; every one of the Family shou'd be shy and cold to him, till he has ask'd Pardon for his Rudeness or criminal Action, and is, for his Submission, restor'd to his former Credit. No one knows, how much this wou'd contribute to make offending Children sensible of their Error, and cautious for the future, how they commit a Fault, for which every body condemn'd and slighted them.

Here

Here indeed the Parent is the nearest Overseer; and has, it may be said, an Episcopal Power, such as was given by St. *Paul* to *Timothy* and *Titus*, *to reprove, rebuke with all Authority*, and force Children into the Paths of Virtue; without which they must be miserable both here and hereafter. By such a Method, the sensual Appetites will soon be restrain'd, and bend to the Guidance of Reason; and true Notions of Honour instill'd into the Mind, seldom die: For tho' the Cares of Life, the Heats of Youth, the alluring Offers of Sin, may for a time seem to kill all that was sown; yet when Discretion, Years and Thought shall bring the Person to himself; the Seeds of Goodness early cast into the Earth will put forth again. A wise Guardian therefore will first clear the Soil of Weeds, and then sow it with good Seed: He will conquer ill Habits; and when that is done, be careful to implant good ones. Now in order to store the Mind with a Variety of useful Thoughts, let him settle in it these Graces of Sincerity, Humility, a merciful Spirit, Truth, Justice; and to avoid the abominable Sins of Swearing and Perjury; or else he builds without a solid Foundation; and the Superstructure will not rise with Safety and Success.

First

First then, teach the Child the fundamental Lesson of *Sincerity*, the Life and Soul of all Virtues. Let the Youth know, with what Ease he may deceive himself; and how impossible 'tis to deceive him, that searcheth the Heart and the Reins.

2. To this I add *Humility*, which must take deep Root, and grow up in the Youth; as being a Grace, that will be ornamental in all Stations, and bring him into Favour with God and Man. This may be effected, by displaying before him his own Weakness and Frailty; and letting him know, how many things he wants; how unable he is to help himself; and that he must depend on others for a Supply. This Insufficiency, one wou'd think, must needs mortify Self-conceit, teaching him not to overvalue himself; and then he will put a right Value upon the rest of Mankind. If he says, *My Neighbour is not so wealthy as I am; he is not in so high a Station* - - - - answer then, *But he is more learned; he is more humble; or at least, he is a Man: a Man, as you are; made of the same Flesh and Blood.* Such Reproofs, in all probability, wou'd keep down his swelling Pride, and lower him in his own Esteem, if he be made duly sensible how weak, how mere a nothing he is; if you

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set before him the reproachful Titles of *Dust* and *Ashes*, *Flesh* and *Blood*, *Grass*, and the like; and prove that the poorest Creature, tho' cover'd with Rags, has a Fabrick as admirable, as he who is cloath'd in Scarlet, and adorn'd with Gold. Convince him that his Make is but of common Clay; as weak, putrid, and contemptible; but that his Depravation is peculiar: Man being the most disobedient, unruly Creature on the Earth; because Beasts live according to the Laws of their Nature. A Sight of all these Imperfections might in reason keep the aspiring Youth humble; and prevent his insulting over his Fellow-Creatures. A rude, boisterous Lad, that assumes the Glory of his Talents to himself, will spurn at all the grave Commands of his Tutor. This shews what great Care must be us'd, that he walk humbly with his Betters, and with Meekness receive and obey their wise Admonitions.

3. Forget not also to cherish a tender and merciful Spirit: In order to which, he must not be permitted to see bloody Sights; nor use Cruelty to Birds or Beasts. For if he wounds or kills them for his Pleasure, 'tis much to be fear'd, that his Heart by degrees will be so hardned, that
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he may turn a deaf Ear to the Sufferings of rational Creatures.

But, 4^{thly}, Above all things, oblige them strictly to speak *Truth*. For Lying is such a *base, rascally* Vice, that the least Tendencies to it ought to be watch'd and prevented. 'Tis Speech that capacitates Mankind for Society; and if that be once abus'd to Falshood and Deceit, Silence is a more sociable Quality. All the Safety, Happiness and Convenience that Men enjoy in this Life, is from Persons entering into Communities; and the Band that holds them together, is Truth and Faithfulness. Therefore when Lying and Fraud get in among them, they are at a loss what Measures to take, or on whom to depend: the Band which held them so lovingly together, is entirely dissolv'd. 'Tis often seen, that a Falsary by inventing or propagating lying Stories, shall discompose a whole Family: He whispers Falshood into a great Man's Ear, who, to his Shame be it spoken, passes Sentence on the Innocent; and never gives him an Opportunity of doing right to his injur'd Character: And 'tis well known, what has often been the dismal Effects of this abominable Practice. 'Tis pity, that great Men do not enquire strictly into
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what is said; and using Endeavours to find out the designing Lyar, shew a just Displeasure against the false Tongue. Hasty Anger gives a slight Wound; but Treachery and Falshood, that aim to en-
 snare you, ought to break all Friendship and Communication. Therefore, since a doubling Disposition of Mind is the Bane of all Society, the Disturber of Families; it has drawn upon it the universal Hatred of all good People, who think no Punishment too severe, no Methods too cruel, for the Extermination of it. This shameful Vice therefore shou'd not be allow'd, even at Play, or on the most trivial Occasions. For if it is indulg'd here, the Danger is, that hereafter the same Falshood may be practis'd in Affairs of Moment; and then by asserting what is false, call God to bear witness to a Lye; which is such a Blasphemy against the God of Truth, as no Vengeance can expiate; and he who is Truth itself will punish Fraud, with a Place prepar'd for the Devil, who was a Lyar from the Beginning.

Particular Care must be also us'd, that Children observe strict *Justice*. 'Tis not much to be wonder'd at, if they deviate from the Rules of Right and Wrong;
 much

since their Reason is not enough improv'd to make a right Judgment: but the more they are apt to mistake, the stricter Guard ought to be kept over them. The least Breach of Justice shou'd not be pass'd by unobserv'd; for small Beginnings at Play, even for Cherry-Stones, will, if let alone, grow up to higher Frauds; and be in danger at last, of ending in a downright Dishonesty. If this covetous Inclination will not be reform'd by a gentle Warning, rougher Methods must be us'd. A wise Gentleman (says Mr. *Locke*) cur'd this wicked Temper thus: " He took
 " from the Child something he thought
 " his own, and was exceedingly fond of;
 " and so made him learn, how little was,
 " and always wou'd be, the Gain of taking what is another's. He also shew'd
 " a Detestation and Abhorrence at the
 " least Degree of Injustice; which was
 " the best and most genuine Method to
 " obviate the Crime."

6. Foul Language, Railing and Slander, loud Oaths, that hellish Oratory, (now almost left off, as 'tis said, by Gentlemen of Rank and Figure) shou'd not be countenanc'd, but severely rebuk'd. And indeed I cannot cease wondring, that this foul, unprofitable Vice shou'd ever
 have

have been thought to be an accomplish'd Ornament of Speech. For, to make bold with God's most holy Name, tho' the Practice is common, is an horrible Profanation of that Honour and Respect we owe to so august a Majesty. How wicked is the Use of it on the most trivial Occasions? Yet we cannot pass the Streets without hearing vain and customary Oaths; and God call'd upon by Men, who do not think of him; and for no Reason at all; or such as is not enough to justify them in such an Invocation. Some, when their Passions are high, burst forth into Curses and Imprecations, wishing the Judgments of God to fall upon themselves, or others. Shou'd any one of the Execrations he lays on himself, or of the Damnations he so loudly wishes for, fall on him; has he Reason to complain of God, who deals with him according to his Wish, and make him for ever feel, what he had so often call'd for?

Another Sort of Swearing, or rather impiously expressing one's self, is, when a Person in a Rage wishes *the Devil may take him, or some other*. How patient is God, that hears and sees all this, without letting loose some sudden Judgment upon him?

Others

Others use the Name *God*, upon a slight and trifling Occasion; nay, it is interwoven in every Part of their Discourse, without Order, or any Design. So common is it grown to dishonour that holy Name; at the Mention of which, all the Christian World ought to bow down and tremble! Unhappy are these habitual Sinners, who certainly will be call'd to a severe Account for their ungodly Speeches! If timely Repentance does not prevent it, they may curse themselves to all Eternity for their wretched Folly. For what one thing in the whole Book of God is more expressly forbidden, than swearing in common Discourse? And yet Multitudes, who believe the Gospel, go on in a Practice contrary to its Precepts. The Consideration of Pleasure or Gain does not lead them into this vicious Habit, nor engage them to continue in it. Honour tempts the ambitious Man, Gain the Miser, &c. but the common Swearer sins for sinning sake; and has no Pretence for it whatsoever. 'Tis astonishing therefore, that Persons highly oblig'd by God, shou'd fly in the Face of this their great Benefactor, by blaspheming that tremendous Name, which, he has solemnly declar'd, *he will not hold him guiltless, that takes it in vain.* They who neither love, nor fear
 God,

God, shou'd have Pity on their own Souls, and not yield to be taken *Captive by the Devil at his Will*. But besides the Heinousness of the Sin, which, as you have seen, is so expressly forbidden by our Saviour, *Swear not at all*; and by St. James, *Above all things swear not*; I add, That such a Practice, with relation to Friends and Companions, who may have a deep Sense of the Divine Being and Perfections, is very indecent: therefore nothing tends more to offend them, than to hear God's sacred Name mentioned in so slight and careless a way. It gives Horror to those who have a tender Regard to that Being, which is so intolerably profaned by them. After all the vain Oaths you have us'd in common Conversation, take one solemn Oath, never to swear again, but in a justifiable Cause. Let him that gave you a Tongue, and Power to use it, have the Praise and Glory of it: never mention his Name, but with Reverence and godly Fear. For when your time of Swearing, and taking the *Lord's Name in vain*, is over; his Time will come, when he may swear, that you *shall never enter into his Rest*.

To this Sin of dishonouring God by customary Swearing, a far greater may be added, that of *Perjury*: A Sin, that is a

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high Contempt of God; that ruins all Justice among Men, and gives the deepest Wound to Conscience. Monstrously impious are they, who take Advantage of the Solemnity of an Oath; and turn the Use of God's most sacred Name, into an Opportunity of deceiving more effectually. An Oath is an Appeal to God, of the Truth of what we affirm: So that it implies an Acknowledgment of his All-seeing Eye; of his Justice and Truth; of his governing the World; and of the Judgment to come. Therefore Perfidiousness and Perjury are more execrable Villanies, and higher Affronts to Almighty God, than even avow'd Atheism itself: For to be mistaken in one's Notions concerning God, is much more pardonable, than to be rightly inform'd, and put a studied Affront upon the Deity we confess, and pretend to adore. Since this Sin of Perjury is so heinous; what can be said of great Numbers of Men, who may, at a cheap Rate, be hired to give Evidence for or against a Cause, as they shall be directed? Falshood (to our Grief we speak it) appears almost every Day in Trials. How often do we hear profligate Fellows say, *'Tis only the kissing of a Book*; never considering, that they are in the Presence of God, who knows the Truth

or

or Falshood of what they swear: and who infallibly will, at the last and great Day, bring them to Judgment for their Boldness. The Crime is sometimes so plain, that no Pretence of Ignorance can be pleaded. 'Tis greatly to be wish'd, that Oaths were not so common. No one can enter into an Office, but he must swear to do the Duties belonging to it, faithfully. One might reasonably hope, that some Effect of this shou'd appear in the Behaviour of these Men, who have took a solemn Oath: But, alas! no good Effect doth appear; this appears, that the Sense of Religion, or the Sacredness of an Oath, has little or no Influence on them. So that God's holy Name, and our true Religion, is blasphem'd by our Enemies, who, by way of Reproach, say, *England is the Land of Oaths*. Sure I am, that if Money was to be paid, or corporal Punishment inflicted on those that betray their Trust, as on those that are bound to make Presentments, Churchwardens and other Officers: this wou'd be a stronger Hold than an Oath; which is no sooner taken, but 'tis forgot and broken.

Easiness of Conversation, the Rules of Civility and Complaisance; and how far the Youth may accommodate himself to

other People's Humours, must be taught by degrees. A Child, as well as a Man, may have a genteel Mien, an agreeable Carriage, and know how to make a Bow; and yet shall be abusive, and give Offence by his Language. Again; tho' blunt and rough in his Carriage, yet may be really honest, good-natur'd, and attentive to wise Counsel. Both these Qualifications ought to be seen in a Lad; but Goodness is infinitely of the greatest Value: for this will shine through all the Clouds of an uncultivated Bluntness.

When the Pupil neglects to obey his Superiors, and it appears that the Fault is in the Mind, 'tis certain, that a stubborn, refractory Will lies at the Root of this Disobedience; such a perverse Humour must be subdu'd and master'd. As all Faults of Frailty shou'd be minded; so, unless the Will mix with them, a gentle Reproof may set them right. But Stubbornness must have such Rebukes, as the Nature of the Crime requires. Your Commands will carry greater Authority with them, if, when you warn him to leave off a silly, or sinful Action, you conquer, and not let him have the Mastery. The Child cannot have good Manners, if he knows not how to take care of that unruly Member, *the Tongue*. This

needs all the Precepts to keep it within the Compass of Decency. How foolish do Men appear, when they aspire to the Glory of being thought wise by much talking? 'Tis as impossible to silence the Tongue of some People, as 'tis to stop a Ship under full Sail. But this Talkativeness is extremely offensive in Conversation; 'tis a general Entrenchment upon the Liberty of the whole Company, who must undergo the Penance of being silent, whilst they have the Satisfaction of speaking all.

To secure the forementioned Instructions, let the Youth be taught Fortitude, *i. e.* to be calm and undisturb'd in doing his Duty, whatever Danger lies in his way. The Neglect of this in Youth, is certainly the Reason that this Virtue does not exert itself in them, when they are Men. Now that Fortitude I mean, is not Courage in the Field, and daring to look Death in the Face; but to bear up manfully in all afflictive Circumstances; such as Diseases, Poverty, and Disgrace. True Fortitude is to be prepar'd for Dangers of all Sorts, and to stand unmov'd, whatever Evil it be that threatens us. I don't advise that we shou'd be like the Stoics, stupid and insensible. This Pretence, that a wise Man is as happy in

Phalaris's Bull, or upon the Rack in the most exquisite Tortures, as on a soft Bed in perfect Health, is an absurd and unnatural Rant. A Prospect of Danger ought to keep us awake, and excite our Attention, that we be not so affrighted, as to disturb our Reason, or fall from our own Stedfastness.

Imprint these and other requisite Instructions on the Youth's Mind, that he may be kept close to Consideration. Write them in his Heart; stamp them in deep and lasting Characters; after this you need not greatly fear his going astray.

In the Course of our Lives, we are sometimes at a loss what Measures to take: In that Case, consult God's Oracles, and they will direct all in the safe way. How can we avoid stumbling, if we go forward in the Dark? The holy Scripture will enable us to resist all Temptations. If the Weapons of *our Warfare are carnal*, they will prove *weak against Principalities and Powers*; but if they are spiritual, *they will be mighty through God, for pulling down the strong Holds of Satan*. 'Tis the Apostle's Exhortation, that we give constant *Attendance unto Reading* *. Not only now and then, but (if it can be) daily, both in Publick and in Private; and, like *Mary*, *ponder them in our Hearts*.

* 1 Tim. vi. 13.

This,

This, God, whose Will is our Law, most strictly requires; that we might know what to do, to obtain eternal Life. For according to this, Sentence will be pass'd upon us at the last Day. All our Thoughts, Words and Works, shall be compar'd with the Precepts of the Gospel; and according to them, we shall be judg'd to eternal Happiness or Misery. If we are not well acquainted with those sacred Oracles, we cannot tell how *to fly from the Wrath to come*. Since then we are all oblig'd to take heed to the holy Scriptures, as the Rule of our Faith and Life; what shall we say of the Cruelty of the Church of *Rome*, which will not permit the Use of them to the common People? Is not this to take away the Key of Knowledge, and to hinder Thousands from entering into the Kingdom of Heaven? Shall not these poor Souls curse such unjust, merciless Pastors? The Holy Spirit furnish'd the Apostles with the Gift of Tongues, that all People might have the Gospel in their own Language. And since we are vouchsaf'd the great Blessing of having the Scriptures in our own Tongue, what shall be said of those, who live in the most profane Neglect of the Bible; which was indited by infinite Wisdom, and bestow'd on the World in no less Mercy

and Compassion? The Affairs of Life, we know, claim a Share of our Time; but they shou'd not so entirely engross it, as to exclude the Reading of God's Word.

In short, the Sacred Writings and Rules therein contain'd, will shew all that can be wanting. This will be a Candle to enlighten; a Guide to direct; a Rule to chalk out the Way. In short, it will instruct a Person in every Part of his Duty, both in publick and in private, as a Member of a Family, or of a State. If this, I say, be well imbib'd, Youth can never miscarry, being founded on a Rock; which will easily withstand all Floods and Tempests. This will bear him up in the most sudden Changes and Calamities of the World. This will hinder Low-ness of Spirits, Disorder, and Confusion in his Affairs. By this, his Life will be unblemish'd, his Words discreet, and his Thoughts regular: every thing will appear as perfect, as is consistent with human Nature. From the want of this transcendently excellent Book's being more taught and practis'd, it comes to pass, that Men act unworthy of their Dignity, both as Christians and Gentlemen. Parents and Guardians may do much in rectifying irregular Desires; but after all, the holy Scriptures are the only

true

true Guide; Part of which therefore ought to be read twice every Day. For these will teach a generous and noble Integrity and honest Prudence, and be instructive beyond the Rules of Philosophy; the Precepts are more spiritual, and of greater Weight; not deliver'd to entertain the Curious, but to subdue the Heart. God therefore, who industriously consults our Happiness in this Life and the next, commands his People to know the Scriptures: *Thou shalt teach them diligently to thy Children; and shalt talk of them, when thou sittest in thine house, when thou walkest by the way, when thou liest down, and when thou risest up.* And this ought to be done on the very first Buddings of Reason. For thus the Prophet directs, *Whom shall he teach Knowledge? Whom shall he make to understand Doctrine? Them that are wean'd from the Milk, and drawn from the Breasts.* As the Foundation of all, implant this great Truth, That there is such a Being as God, whom they are to serve, worship and obey; that their Preservation, and all the good things they enjoy, are owing to his Bounty; that Thanks and Praise are due to him, for all the Blessings manifold conferr'd upon them. And because Impiety in this Age hath lift up her Head, so as to deny our Maker; the
better

better to *stifle* the Worm of the Conscience of Men, carried away by their lewd Imaginations; greater Service can't be done to young Gentlemen, than that the Tutor convince them of this glaring Truth. Bid them cast their Eyes about the World; where God hath drawn himself, as it were, in Images so lively, that the plainest Man may read and understand. If in a desert Island, a well contriv'd, beautiful House shall offer it self to our View, 'tis a Demonstration, that Builders had been there: and can we behold this World so full of Wonders, and not cry out with *David*, *The Heavens declare the Glory of God, and the Firmament sheweth his handy Work?* Behold the heavenly Orbs, the Sun, Moon and Stars shining gloriously, moving regularly, distinguishing the several Seasons of the Year by their constant Revolutions! Behold the Earth, bearing all Sorts of living Creatures, Fruits and Plants for the Use of Man; the Ocean and Rivers keeping in their proper Channels! He is stupid that does not see, that all these things are directed by their wise and great Creator. *Ask now of the Beasts, and they shall teach thee; and the Fowls of the Air, and they shall tell thee. Speak to the Earth, and it shall teach thee; and the Fiskes of the*
Sea

Sea shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this? Job xii. 7, 8, 9.

The very Heathens own this Axiom to be true, That whatsoever is mov'd, must be mov'd by something else. Now who moves the first Mover? This must be something above created Nature, and 'tis that we call *God*. Again; How is it, that even the worst of Men acknowledge a divine Power? The most barbarous People lift up their Eyes and Hands to Heaven in Times of Distress in such Expressions, *O God! God help me! Lord have mercy upon me!* which wou'd not be, did not Conscience force the Sense of a supreme Being upon them. So that this Notion of a God seems to be interwoven with our Nature; neither fix'd to Climate, nor Complexion; but takes in all Times, as well as all Places. *Africans, Asiaticks, &c.* in spite of Savageness, acknowledge a supreme Being, tho' they are mistaken in their Worship. When *America* was first discover'd, the Barbarians there, that lived without Laws, without Houses, and without Commerce, were seldom found without Temples, and some sort of Religion, and the Belief of a God.

A savage Education, and more savage Vices, had obscur'd the Notion; but they
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had not utterly defac'd it. Our *English* Atheists are strange Creatures indeed, who have not Logic enough to infer, that there is an invisible Power; by which this visible World, and all things in it, were at first made, and are still governed. To say, that the World produc'd itself, or that it has been from Eternity, is senseless and absurd. No tolerable Account can be given, but what we have from *Moses*; --- *In the Beginning God created the Heaven and the Earth.* Now if the Works of Nature proclaim the Power and Wisdom of the great Author; how much more do Things, which are beyond the Power of created Nature, make it appear? Such are the Destruction of the old World by a Flood. From whence came such a vast Quantity of Waters, as to rise more than 15 Cubits above the highest Mountains? Some Attempts have been made to account for this Prodigy: but they were made in vain.

Sodom and *Gomorrab* were destroy'd by Fire from Heaven: Let a Naturalist, if he can, assign a Cause for this Judgment. Could *Moses* foretel, and then inflict the Plagues of *Egypt*; and afterwards remove them by Prayer, unless he had been assisted by a miraculous Power and Wisdom?

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The Red Sea parted to give Passage to *Israel*, through its Channel. Did ever any other Waters thus divide? No: This was done by that most high God, who had taken that favourite People into his Protection.

To these I add, the miraculous Provision made for that People in the Wilderness Forty Years together; the Pillar of a Cloud and of Fire that conducted them in their Journeys by Night and Day, which gave Direction, when to march, and when to rest.

The Being of a God farther appears from miraculous Judgments inflicted on daring Offenders. The Lord made a new Thing, *the Earth opened her Mouth and swallowed up Corah and his Company*, Numb. vi. 16. But not only Miracles of *Vengeance*, but Miracles of *Mercy* towards his People, are manifest Proofs of a supreme Being. The Preservation of *Noah and his Family* in the universal Deluge; the prodigious Increase of *Abraham and his Seed*, are clear Proofs, that *there is a God, who never forsaketh the Righteous*. The Prophecies of the Old Testament are fulfill'd in the Events of the New. A wise Man may *guess* at Futurity; but only one acted by the Spirit of God, can foretell Things to come. The Prophet
Isaiah

Isaiab foretold the Rebuilding of the City and Temple of *Jerusalem* by *Cyrus*, who is expressly nam'd, above a Hundred Years before he was born; and this we all know was exactly fulfill'd.

Atheists cavil at some dark and hard Passages, which are of small Moment; and then hastily infer, that the Scriptures have no Grounds, Reason, or Foundation at all. But do they make nothing of all our Saviour did, or suffer'd? Nothing of the Miracles he wrought himself; as his making the *Lame to walk, and leap for Joy*; *his opening the Ears of the Deaf to hear, and giving Sight to them who were born Blind*? *His cleansing the Lepers with a Word of his Mouth*; *his casting out Devils, and raising the Dead from the Grave to Life*, and, at last, *his dying Himself, and reviving the Third Day by his own Power*? The Apostles also, after his Resurrection, gave *Health to the Sick, Sight to the Blind, and even Life to the Dead*.

The Destruction of the Temple of *Jerusalem*, the Downfall of the *Jewish* Nation, were Events no one could expect; yet they were foretold, and came to pass.

Christ sent Twelve Fishermen to bring the World to the Obedience of the Gospel; Success waited on their Labours,
and

and crown'd their Endeavours. So that the Christian Religion spread its Conquests beyond the Bounds of the *Roman Empire*. And, tho' Prejudice and Libertinism conspir'd its Ruin, yet it broke thro' all Opposition; and the more it was persecuted, the more it increas'd. These are invincible Proofs of the Truth of our Religion; and all the Adversaries thereof are but sordid Imitators of *Celsus*, *Porphyry*, or *Julian the Apostate*. All these miraculous Operations must convince an Infidel, if he allows the Bible the Credit due to the Stories of Men of Sense and Honesty. 'Tis truly said, *A Man cannot be an Atheist, without being first a Fool.*

After the Proof of a God, let a Child know, that this great and mighty Being made him; and all the things in which he delights, as Corn, Milk and Honey, and all kinds of Fruits. With what Ease then may you persuade him entirely to love God? How naturally will this engage his Affections, and convince him, that this kind and beneficent Creator ought to be fear'd and obey'd? From this Knowledge, 'tis an easy Step to shew what Duties unavoidably follow, as praying to him daily, &c. For Self-interest will direct him to offer up Petitions to Heaven,
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from whence he knows, he must get all the Blessings of this, and the next Life. He then will, with the most entire Resignation, depend on God, (and happy will he be in this Dependence) who has Power enough to rule every thing for his Good; and an Inclination to help all that trust in him. Former Ages will tell, the Wonders of God's Love shewn to his faithful Servants; How he melted the Rocks to refresh his People's Thirst; How he made his Angels Stewards of their Provision, and fed them in the Wilderness with the Bread of Heaven. And that the Youth may never let his Affections grow cold; prove to him, that God's eternal Love will be still the same to him, and all that rely on his providential Care. Then, what Fulness of Joy and undisturb'd Pleasure will he every where, and at all times find! Does he fall into Trouble? He has God to be his Comforter. Is his Wealth snatch'd from him? God is the Support of the Poor. Is he visited with Sicknes, or Calamities of any other kind? God will relieve him. The Almighty alone is proportioned to all his Wants. Now, this Happiness is no vain, transitory, imperfect Thing; such as the Children of this World vainly covet; but a solid, lasting, and exquisite Delight.

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And if at any time his heavenly Father, for the Trial of his Patience, shall withdraw from him the Light of his Countenance; yet even then, he will preserve him from sad Distrust; and this Consideration, that he is under the Conduct of a Wise, Almighty Governor, will be his Safety in the most melancholy Circumstances. The utmost Powers and Malice of Fortune, Enemies and Devils combin'd together, cannot hurt him. However, let it be consider'd, that tho' a well instructed Youth is a Favourite of Heaven; yet Tribulation may be distributed to him, and to all the Sons of Men; distributed in large Measure even to the Righteous, as well as to Sinners. Thousands being expos'd to sore Trials, and not able to bear them with Meekness; have run distracted, or come to a fearful End. No Tongue then can express the Happiness of them, who had early and right Notions of God impress'd upon their Spirits; who therefore have no violent Shocks upon their Patience; but are calmly disposed to embrace Afflictions, which others so much dread. Cou'd we but once arrive at this happy Temper, the Crosses of Life wou'd cease to give us great Disturbance; nay, they wou'd please and comfort our Hearts, on the Consideration

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ration of their being sent by the Author of all our Happiness: and that his present Affliction will as certainly be followed with Joy, as that Summer succeeds Winter.

How can any rational Creature forbear giving his most unfeigned Thanks; and from the bottom of his Heart, adoring God, his kindest Friend, who extends to unworthy Wretches such marvellous Care and Compassion, and orders all things for the best? The Lad acted by Love towards his kind Creator, will fly with eager haste; will do every thing with Cheerfulness and Pleasure; and be the Quality of any new Favour what it will, it only serves to render him more grateful to its Author. Love is never tired with Labour, nor oppress'd with Afflictions, nor discouraged by Fear; but like a strong Flame, rises upward, and breaks through all Opposition: It inspires Trust, even in Times of Calamity and Discomfort. The want of this heavenly Disposition, is the Cause of Mens Impatience under the Afflictions, which the divine Providence thinks fit to inflict; or, they unwillingly do, what his Will declares fit to be perform'd; and every little Accident draws off their Affections: a clear Proof that they never were, what the Apostle enjoins

enjoins all to be, *rooted and grounded in Love*. If you make him know all this, the rest is easy, and follows naturally.

All who talk at a loose rate, and speak ill of God and his holy Word, are only Men, who are condemn'd and denounc'd against by the severe Threats of the Gospel. But how daring is it, that conceited Sinners presume to draw their Tongues and Pens against this sacred Book, indited by the Holy Ghost? That Book, by which they shall infallibly be judg'd at the last Day? 'Tis the Misfortune of our Country, as it was of *Rome*, to have *Catalines* lying in wait to corrupt Youth. For which Reason, among others, I have dwelt the longer on this Head. For we live in an Age, when there is an universal Complaint of a Corruption of good Manners; so poison'd are too many in their Doctrinals, that they deny the very Fundamentals of Religion; and so corrupted in their Morals, that some are worse than the very Heathens. The Conversation of these Men insensibly insinuates itself into the Mind, and with great Ease corrupts the Heart, and defiles the Conscience. We have no Occasion to prove, but rather to bewail, that there is so much Reason for this Complaint: and these growing Vices ought,

by them whose Office it is, to be rated with Pathos and Energy. If the Contagion is so rife, there is greater need to implant in tender Minds, sound Knowledge; and to do it so deeply, that young People be not *tofs'd about by every Lust*, or Temptation, as the Sea by the Winds; but stand fast and unmoveable, like Mount *Sion*. This early and thorough Acquaintance with the holy Scriptures will, in all likelihood, teach all requisite Graces, and render a Pupil meek and humble, pure and chaste, modest and gentle, patient and merciful: and in these excellent Graces, the Perfection of our Nature consists. 'Tis therefore a most unpardonable Neglect, if young Scholars be not well furnish'd with Weapons out of the Bible: for one Word of this expresses more, than all the Eloquence of Men and Angels. Write therefore these Oracles of Heaven in the Tables of their Hearts, and make them study the Law of their heavenly Master: A Law, that shews them clearly their true End: A blessed Law, that will make Childrens Lives happy here, and lead them hereafter to everlasting Felicity. This will give them a masculine, brave, vigorous Resolution of Mind; a steady Inclination, by which the Soul stands always to what is good, just and reasonable.

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To come to Particulars; The fifth, sixth, and seventh Chapters of *St. Matthew*, as containing the Substance of our Christian Religion, ought to be read and meditated on, and learnt *memoriter*; that the Mind may be enrich'd, and the Fruits of them seen in the Pupil's Life and Conversation.

The Epistles of the New Testament contain the Duties relating to all Conditions of Life. The Book of *Psalms*, if possible, shou'd be got by heart. Never did any human Writings come up to the Loftiness of those inspir'd Hymns. They, if well consider'd, will raise in the Soul flaming Affections, and teach a decent Behaviour in all States of Life. And that a young Mind be not discourag'd by obscure Passages; nor his Head perplex'd with the Prophecies of *Ezekiel*, *Daniel*, or the *Revelations*; which are so far from helping the Ignorant, that in all probability they will lead them into fatal Errors; a wise Educator will shew which are the easiest and most instructive Books; and make choice of such Portions of Scripture, as inform and give a pious Turn to the Heart. What can be found so masterly in mourning Strokes, so moving and tender, as *Jeremy's Lamentations*? *Oh! that my head were waters, and*

mine eyes a fountain of tears, that I might weep day and night. O, all ye that pass by, behold and see, if there be any sorrow like my sorrow *. Who is not enabled to despise the World, by meditating on the Book of *Ecclesiastes*? How effectually is Patience taught by the Book of *Job*? What admirable Instructions do *Solomon's Proverbs* afford? In order to benefit by hearing these inspir'd Authors, when the Precepts of good Life occur; teach your Pupil thus to say with himself, *These Laws are God's holy Will, which I daily pray may be done, with the same Fidelity by Men on Earth, as 'tis obey'd by the heavenly Hosts. How have I perform'd this? What Duties have I neglected?* When you read of *Abraham's* stedfast Faith, of *Joseph's* Chastity, of *Job's* Patience under Affliction, think that the Holy Ghost hath recorded those things, to excite you to an Imitation of their Virtues. When Threatnings are denounc'd against Sinners, let these Threats curb your sinful Appetites.

'Tis objected, that the learning some Parts of the Bible, as is advis'd, will take up that Time, which the Scholar is to spend in Learning, Poetry and Oratory out of heathen Authors. I answer, That the Wise of all Ages are, and ever were of Opinion, that no human Composures

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* Jer. ix. 1. Lam. i. 12.

can come up to some lofty, grand, and majestick Passages of holy Writ; as the Song of *Moses*, *I will sing unto the Lord*, *Exod. xv. 1.* Of *Deborah*, *Praise ye the Lord*, &c. *Judg. v. 2.* Of *Hannah*, *My Heart rejoiceth in the Lord*, *1 Sam. ii.* *Give ear, O ye heavens*, &c. *Deut. xxxii. 1.* *Who am I, O Lord God?* *2 Sam. vii. 18.* *I saw the Lord sitting on a throne*, &c. *1 Kings xxii. 19.* *Blessed be thou, O Lord God of Israel*, &c. *1 Chron. xxix. 10.* *Hear, O heavens; and give ear, O earth*, &c. *Isaiah i. 2.* Bring the most pathetical Poems, the most labour'd Orations of *Tully* and *Demosthenes*, and see if they can compare with these pious Breathings.

I cou'd with Delight have transcrib'd these and others, but for Brevity's Sake at present, only point out some of them. The Souls of these Authors were touch'd with a heavenly Flame. I appeal therefore to all Christians, if 'tis not more advisable to furnish the Heads of young Gentlemen and Ladies with such noble Subjects, as set forth the Glory of God, and the grateful Acknowledgments of pious Men for his Mercies; than to contaminate and defile the Mind with profane and libidinous Writings. Our conceited modern Wits think every thing in the Bible so mean and flat, as not to deserve one

careful Thought. But all who have a Taste for Learning, find such lofty Strains there, as are not to be found in *Horace* and *Pindar*. We have no unnatural Rants in the Scripture; no high swelling Words; no false Pomp and Ornament; but a great, noble, and marvellous Simplicity of Language reigning every where; suited to the Capacities of the Weak; and yet such Depths as may exercise the Judgment of the most Learned. Never did Majesty ride in more Splendor, than in the Description of the divine Power, *Job xxxviii, xxxix, xl.*

The *Greek* and *Latin* Poets have exerted their utmost Abilities in describing an excellent Horse. But how dull, how flat are all their labour'd Descriptions, if you read of the Horse in *Job* *, *Hast thou given the horse strength? Hast thou clothed his neck with thunder? The glory of his nostrils is terrible, &c.* All the Elegances of *Plato*, the celebrated Periods of *Cicero*, are mean in comparison of the Beauties we find in several Parts of the Old Testament. The loftiest Flights of Pagan Eloquence cannot compare with the Sublimity of these scriptural Passages; *As I live, saith the Lord, I have no pleasure in the death of the wicked: but that*

* *Job xxxix. 19.*

the wicked man turn from his way, and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel. I cou'd shew from many other Places in the Old Testament, that the Dignity of Expression far outdoes whatever has been said by the brightest heathen Authors. At the plain Narration of the Interview *Joseph* had with his Brethren, when he was made known to them, we are concern'd and mov'd, as if we had been Eye-Witnesses to it.

As for the New Testament, the Style of it is perspicuous and lively, plain and majestick; understood with Ease by the Vulgar, and yet entertaining to Men of the greatest Abilities. When the sacred Historians give an Account of our Lord's heavenly Discourses and Miracles, 'tis done with such Plainness and Energy, that we readily embrace the Doctrine, and seem to see the Miracles in the most open View. How moving, how pathetic is our Saviour's Address? What Vigor and winning Compassion, what a Strain of Tendernefs is in this kind Reproof, * *O Jerusalem, Jerusalem! thou that killest the Prophets, and stonest those who are sent unto thee; how often would I have gather'd thy children together, as a*

* Matth. xxiii. 37.

hen gathereth her chickens, and ye would not? The same Comparifon is us'd by *Euripides* and *Sophocles* with all Care and Tendernefs of Compaffion; yet their moving Expreffions are obfcur'd by this Exprobation of our Saviour. The Parable of the prodigal Son is an inimitable Description of fatherly Tendernefs, and never equall'd by any Apologue of the heathen Authors.

There is not one Beauty of genuine manly Eloquence, but may be found in *St. Paul's* Epiftles. Before he had began to work Miracles, he confounded the *Jews* at *Damascus*, and baffled the *Greeks*, and other Adverfaries, who not being able to bear being conquer'd by his Eloquence, were enrag'd, and provok'd to kill him. The Letters of the Apoftles are generally written in an eafy, pleafant, and familiar Style. Even *St. Peter*, without the Advantage of Education, is fometimes equal in the marvelous and majestick to the learned Scholar of *Gamaliel*. Thefe Writings, tho' fuited to the Capacities of the Vulgar and Illiterate, are alfo fit for the Conviction of the Wife and Great. With what nervous Eloquence does *St. Paul* describe the Weaknefs of thofe Chriftians, that are deluded by Deceivers? He calls them *Infants*, unfteady and trifling; compares

compares them to Ships *without Ballast, toft by the Waves, and the Sport of Winds.* If I was to give a full Account of the noble Eloquence of *St. Paul*, I must transcribe the greatest Part of his Works. 'Tis objected still, that there are in the sacred Writings many Solecisms; as, sudden Transitions from one Number to another, contrary to the common Rules of Grammar; but these are real Beauties, and the most valuable Classics justify such Liberties. And when *St. Paul* owns, *My speech and my preaching was not with enticing words of man's wisdom*; he only disavows sophistical Oratory. When the Writers of the New Testament are charg'd with Meanness of Style, 'tis meant, there are not in them those gaudy Ornaments of Language, which was admir'd in those Days. Christ's Disciples were to convert Mankind; therefore plain Language, understood by the Learned and Unlearned, best answer'd their Design.

The Phrase of the inspir'd Writings, tho' different from that of common Writers, and inimitable by Men; for sometimes such is its Majesty and Grandeur; yet when it undertakes to persuade, instruct and move the Passions; the World cou'd never shew the Writings, that have such an Influence and Power to accomplish that Design.

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How the young Scholar shall help his Memory, and call to mind what he hath read, and be able to cite many Books and Authors; how he shall better his Judgment, and compare one Subject with another, and discern Truth from Falshood: How he shall advance in Languages and Knowledge; what Books ought to be read; what Authors yield most Profit and Delight; where are the most beautiful Pages of the Poets, Historians, and Orators, for many Reasons, I presume not to direct. Parents who have any Passion for their Childrens Prosperity, must find out Persons duly qualified to teach these things. 'Tis certain, that all who take upon them this important Trust, are not capable of discharging it well. And yet our young Gentlemen, nobly born, the Hopes of the Nation's future Glory, are often entrusted with an insignificant, run-away *Frenchman* alone; who will be sure to instill into his Charge, *Froth* and *Vanity*; but he knows not to form the Mind to any thing great and laudable. Such whiffling, conceited, and injudicious Men, who can't penetrate into a Lad's Thoughts, and find out his Temper and Inclination, know little or nothing of the Art of Education: The Husbandman enquires diligently into the Nature of

of his Fields, that he may stock them accordingly; or in vain will he expect a plentiful Harvest. Some Lads are bold, others fearful; some obstinate and stubborn, others modest, soft and tractable. The outward Lineaments of the Face and Body do not differ more, than the Temper of their Minds. When therefore your Pupil is at Play, and thinks nothing of your Eye over him, watch narrowly what are his predominant Passions, whether he be fierce or mild, impudent or modest, tender-hearted or cruel; as these differ, the Methods of managing must be also different. Constitutional Inclinations are not easily cur'd by Rules; with Art and Sagacity they may be much mended, and turn'd to good Purposes: but notwithstanding all that can be done, the Biass will hang on Nature's Side. The main thing to be consider'd in every Action of the Youth, is, what Influence it will have on his Mind; what Habit it tends to, and is like to settle in him; and if it be permitted, whither it will lead him; and how it will become him, when he is a Man. For, as Mr. Locke observes, *'Tis not enough that a Tutor shou'd have Languages and Learning; but he must understand the Ways of Carriage, and the Rules of Civility in all*
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*the Variety of Persons; and keep his Pupil, as much as his Age requires, constantly to the Observation of them. For, tho' he has Learning, if 'tis not well manag'd, it will make him but the more impertinent, vain, and intolerable in Conversation. The Tutor by degrees will inform his Ward of the Vices of the Age, and caution him against the base Designs of those, who wou'd lead him from the Paths of Virtue. He will also set before him the Examples of such, as have been undone; that by the Diseases, Beggary and Shame of hopeful young Men brought to Ruin, he may be made to see, how those, who by Pretence of Respect, led them to Destruction; do now laugh at, and despise them, when they come to Shame and Disgrace. The Scriptures acquaint us, that Men will depart from the Faith; that *in the last days there will be Scoffers*. These Scoffers are come. For look abroad into the World; and you'll find many, who think it a Piece of Wit and Bravery, to outrage the Law proclaim'd from Heaven, and written with the Finger of God. A Set of Men entirely govern'd by their brutish Appetites; who laugh at the Hope of serious Christians, as if their Belief was not rationally grounded. They are very ambitious of being thought bright in*

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Conversation; but can give no other Proof of the Depth of their Understandings, than to talk like Fools and Madmen. The chief Aim of these pretended Wits, is to unhinge Christianity, and discourage the serious Professors of it. Many heretical Books have been publish'd of late Years, and wicked Principles propagated abroad; and tho' they are of shallow and weak Reasoning, yet they are prodigiously cry'd up in the World. The fundamental Articles of our Faith have been openly oppos'd; Mysteries derided, and even the High-Priest of our Profession treated with Blasphemy. Natural Religion magnified, with no other Design, but to destroy Reveal'd, and so to make a Gap, that Vice, and all sinful and debauch'd Appetites may enter in. You may observe, that they who applaud these loose Writers, are generally opinionative, proud or profligate Persons, who catch hold of any poor Argument to draw them into Infidelity; that their Fears of a future State may be a little quieted. They only hate Religion, because that threatens their infamous Deeds with Punishment, which shall never have an end. But to our great Comfort, these Apostates, who bring railing Accusations against Christianity, are but few; the Misery is, that
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we find a Disposition in many to hearken to those fordid Imitators of ancient Infidels and Hereticks. We know, that there is no Revelation from Heaven so holy, but may be ridicul'd by impious Blasphemers; but surely never were Men betray'd at so easy a rate, as now: For, in the late Writings of these Men, there is such a Complication of impotent Malice, Tautology, and gross Ignorance, that no one cou'd be influenc'd by them, but such as had before a great Aptitude to embrace false Doctrines. But many learned Men *, with unanswerable Arguments, have confuted those sophistical Adversaries of our Religion. The Parents, or Tutor, who have hitherto preserv'd a Youth untainted, will now especially think themselves oblig'd, before he goes abroad into this World of Danger, to teach him, that as he has been dedicated to the Service of God, so he ought to keep true to that Engagement, and fight manfully under the Royal Standard of Christ. He is a thoughtless Mariner, who without Skill commits himself boldly to the great and wide Sea, wherein are Rocks, Quicksands, and other Dangers,

* Bishop of *London*, Bishop of *Durham*, Bishop of *Litchfield*, Bishop of *Bangor*, Dr. *Waterland*, Dr. *Trap*, &c.

without Number ; on which the Careless run their Vessels, and suffer Shipwreck every Day. A Lad therefore, beset with a Variety of Dangers, shou'd be well fortified, and told, that he must have recourse for Armour to the Armoury of God, the holy Scriptures ; there he'll find Weapons fitting his several Wants ; there is such Strength, such Virtue and Power, as will cause his Adversaries, tho' ever so fierce and potent, to recoil. He must be perpetually conversant in those inestimable Writings, which have all the Treasures of divine Wisdom. They deserve to be the first and last of their Studies : for read them often, yet they will always afford fresh Pleasure and Improvement. But tho' I dare not direct what Books will best promote Education, when and how to be read ; yet I cannot but advise, that Youth should not have a Sight of Romances. It is true indeed, that all Epic Poems are in some respect Romances. But *Homer* and *Virgil* are approv'd ones, as teaching nothing but honourable and virtuous Actions ; and so, it may be, are *Barclay* his *Argenis*, and *Telemachus*. But how comes it to pass, that so many young People delight in vicious Romances ? These Fables, we know, are all Lies ; yet Pleasure is taken in studying the

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imaginary Adventures they contain. To these may be added, unchaste Songs, lewd Plays and lascivious Writings, which will also taint the Soul: As 'tis not safe to visit a Pest-house without a Preservative; so is it dangerous for Youth, unless fortified with good Principles, to look into lewd Books; for these dart Poison to the Heart; insensibly leading it astray, by enlivening the Passions, and debauching the Will: Thousands, who otherwise had been grave, sound, and useful Members of the Commonwealth, by those deceitful Enticements and Romances, and other such infectious Compositions, have been miserably led aside, and ruin'd. Loose Writings are the Bane of Youth, and murder Souls as sure as Arsenick kills Bodies. Their Style, their Matter, their Designs are pointed against Virtue: and those that are wrote with the greatest Art, always bring the greatest Danger. With how much Trouble are those Flames, which are rais'd by them, extinguish'd? For, when young People have read a flourish'd Account of enchanted Castles, of sumptuous Banquets, of conquering Beauties; what Figures will these fine Scenes draw in their Heads? With what Force will they make Impressions on their Hearts? These Histories, tho' invented, feign'd,

feign'd, and false, will lead the Admirers of them into real Destruction. How many unhappy Girls have had ill Impressions made on their Minds by the dangerous Study of Romances, is too well known. When a young thing reads of some celebrated Beauty commanding all Hearts; she'll think it a pleasing Example for her to follow, and expects, that Men shall be prostrate at her Feet also. Instead therefore of such pernicious Books, the spare time that Lads have, may well be fill'd up with the Use of Globes, Maps, Medals, or any Curiosity of Art or Nature. By this Method, the early Dawnings of Sense wou'd daily brighten, and the Understandings open. What Pity 'tis, that a promising Child (as it often happens) shou'd spend his rich and pregnant Parts, on what will be of no manner of Use? He can call over the Ducks, Hens and Chickens; and know the Name of every Dog and Horse of his Father's. What Waste is here made of the most precious of all things, Time; which might have been spent to good and noble Purposes? For the Child, by the same Trouble, might have learnt by heart the *Roman* Emperors, our *English* Kings, the famous Heroes of several Nations, and other such Men and things, as wou'd

have given him more substantial Pleasure and Profit. The Study of Geography is a delightful Entertainment. By this, Lads will behold with their Eyes the Situation of Towns and Kingdoms. This is so pleasant and easy an Exercise, that it will mightily encourage young Beginners, as not requiring Thought; which that Age is not capable of. If a remarkable History of any Town or Province be shewn, this will fix it in the Memory. A little Chronology, or a general Notion of the History of the World, may fitly be added. The good Examples of the Child's own Ancestors and Kindred, or those of his own Country, Age and Acquaintance, will be remember'd best, and influence most. The Lives of learned and virtuous Men, both ancient and modern, well consider'd, will yield good Instruction. But as these things can never be rightly understood without some little Knowledge of speculative Geometry; it will be an easy matter to give young Lads as much of the Elements of that, as may not only make them proceed with Ease in Cosmographical Learning; but also be very useful to them, in all sorts of Cyphering and mechanical Arts.

Beside all this, as the Knowledge of speculative Geometry leads to the Do-

ctrine of Infinites; and as these do naturally shew Men the Weakness of their own Understanding, how useful it may be to those, who search into divine Matters, was a thing not hid from our excellent Founder, who thought it not beneath him, to instruct many of the Nobility and Gentry in Mathematicks himself.

The bad Use made of these Things by some Quacks among us, both in the Mathematicks and Divinity, can never be an Objection against the known Effect of Demonstration; which is to fix the Thought and the Judgment; as appears, not only from our judicious and learned Founder, but likewise from that equally great Mathematician and Divine, Dr. *Barrow*; to say nothing of the Incomparable *Newton*, whose admirable Skill in this profound Science was equal to his Veneration for all reveal'd Matters?

But above all things, 'tis requisite that the Educator, being instead of Parents and Friends, must himself be religious, exemplary, and grave; that he may not be ashamed to have his Pupil bear a Resemblance to him. For no Orator is so eloquent, no Tongue so persuasive, so winning upon the Affections, as a good Example; which will recommend, im-

press, and make the Instructions without Difficulty be obey'd. Children understand, believe, and practise better, if they see their Teachers live, as they shew their Scholars to live. Example gains upon them, and is observed with Pleasure and Delight. They are sagacious enough to discern that Actions are of greater weight than Words; and 'tis hopeless to expect that Youth will follow good Instructions when they are misled by bad Examples. St. Paul sharply rebukes such — *Thou that teachest another, teachest thou not thyself? Thou art unfit to be a Guide of the Blind, and Instructor of the Foolish.* What a World of Mischief is done by one Example of Avarice and Luxury? The Conversation of one effeminate Man softens by degrees the Minds of many that live round about him. One powerful, rich Neighbour enflames Multitudes to heap up Wealth. One lewd Companion fires his Family and Neighbours with Debauchery. But it must be own'd with Sorrow, that notwithstanding the most industrious Labour and Watchfulness of the Tutor, the expensive Methods of the Father, the anxious Solitude of the Mother, the uncommon Pains of the Tutor; the Youth may, thro' evil Counsellors, or his own wicked Heart, start
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aside from the wise Admonitions given him. Too many, who in their tender Years have practis'd all Virtues; when they appear abroad, have plung'd into all Vices, and debauch'd themselves almost out of their Estate; but quite out of their Religion.

However, Parents and Guardians have us'd the proper Means; if these Means fail of producing a good Effect, they have done their Duty, and freed their own Souls. But if Parents, by their Neglect, let ill Seed be sown, and use no Pains to weed it out, it will spring up to their continual Shame and Reproach; and to the Disgrace of the Age: for, not only private Families, but Counties and Kingdoms are brought to nothing by Parents over-indulging their Children in a soft, effeminate manner. Delicacy makes them slothful, and flattering Servants in the House render them haughty and proud. Thus *Cyrus* and *Darius*, two great Captains, by being fond of Conquest abroad, and regardless of their Offspring, in leaving them to the Management of effeminate Persons at home, ruin'd their Posterity, and stain'd their own Glory. To prevent the like, some wise Men of Rank and Quality have injur'd their young ones to Labour and

Hardship; as knowing, that pampering the Body, and indulging it in Ease and Luxury, is the certain way to debase the Soul. A rich Dress and Equipage will introduce Pride and Softness, rather than Sentiments of Honour. I dare not mention the *Lacedemonians*, and other wise Nations, lest their strict Discipline shou'd upbraid the Looseness of ours. A careful Discipline being attended with such good Effects, that 'tis surprizing, that even the fondest of Mothers shou'd not approve of it; because 'tis found by the Experience of all Ages, that this will give and preserve a good and healthy Constitution, and mend a weak and bad one. If the Youth be manag'd by the Model of Nature, it will maintain and increase its natural Strength and Vigor, Feed a Child with high season'd Dishes, Sauces and Wine even to Gluttony; and you'll weaken the Vessels appointed for Nourishment; and so load the Blood, that Nature cannot perform the Work of Digestion. From hence proceed Cholicks, Convulsions, or such like Diseases; insomuch that Multitudes of Children die by this means; and what Account will such Parents be able to give, who, when God and Nature have bless'd the Child with a sound Body and clean Mind, have

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injur'd the first, and vitiated the last? And then, as to the Mind; greater Alterations are made in that, by wise Instructions; than in the Body, by Food. Let the Difference of two Persons of the same Family, educated different ways, be observ'd. How beautiful is human Nature in the one; how very deform'd and ugly in the other? The Uneducated has ungovernable Passions, base Designs, insulting over his Fellow Creatures by open Force; or undermining them by secret Treachery; making no other Use of his Power, than to vex and plague all that know him. The other, being rightly taught, is good-natur'd, loving and belov'd. The End for which his Superiority was given him, is, as he has been inform'd, to have more Power to oblige Mankind: and no Character is more glorious, none more attractive of Admiration and Respect, than that of being diffusively good. How often do we see a savage Temper pride itself in making others fear and tremble before it? But, alas! this is a poor-spirited and dangerous Device: for he that is terrible to all, is an Enemy to all; and all are Enemies to him.

Consider all these Advantages of Education; and 'twill be found, that this is
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the greatest Favour that *Whitgift* could bestow. All other Marks of Love that Parents shew their Children may die, or be taken away by Misfortunes ; but this will be a Treasure to their Lives End. Thieves and Robbers can't force it away; nor the most industrious Malice of their Adversaries deprive them of the inestimable Blessing. Riches without Learning may be so far from bringing an Advantage, that they may be, and often are, the Cause of their Ruin. 'Tis therefore beyond dispute, that to season young Minds with wholesome Maxims, is the best Service that can be done to a Kingdom. For when good Advice has got Entrance into the Heart, it will exert its living Efficacy in the Soul, and spring up into a delightful Variety of Graces, whereby the inward Man becomes as a Garden of *Eden*.

As valuable a Blessing as Education is, every one has not a Genius to make a compleat Scholar. Therefore 'tis a vain and hopeless Attempt to do, what is contrary to the Child's Constitution. We must not endeavour to alter his original Temper ; nor make the dull and melancholy become sportive and gay. Peculiar Characters are stamp'd upon the Mind, which, like their Shapes, may perhaps
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be a little mended; but will scarce ever be totally alter'd, by the most watchful Care. Our whole Aim shou'd therefore be, to improve what Nature has given, and prevent the Vices the Constitution is most inclin'd to.

But this Duty of wisely instructing Youth, spreads itself into many Branches; therefore sufficient Honour cannot be done to *Whitgift's* Memory; and that of such other Benefactors, who by building Schools, have promoted Learning; without opening the Prospect; and shewing, what an Influence Education has upon all sorts of People. I must therefore descend to Particulars, and prove how requisite and useful 'tis to those,

1. That are nobly born, or plac'd in high Offices.
2. To Judges and Lawyers.
3. To Magistrates, and private Gentlemen.
4. To the Clergy.
5. To Traders and the common People.

And then 'twill be clear and evident, that the private and publick Peace and Advantage of Mankind depends on a regular and good Education.

1. Learning is requisite and useful to Men nobly born, and plac'd in high Offices.

fices. When a Person of Rank first enters on any Post of Honour, the Eyes of all Men are upon him. Fame makes it a great Part of its Business, to tell abroad every thing that a great Man shall do, or say. He is narrowly watch'd, and can no more be conceal'd, than the Sun in the Firmament. For every Company makes him the Subject of their Discourse; and narrowly observes, how he will act his Part; whether he will follow the Instructions of the Wise and Judicious; or whether, forgetting the Obligations of his honourable Station, he will suffer himself to be carried off by Folly and wicked Inclinations. Causes of the last Importance come to be determined by such Men, from whom there lies no Appeal. Then it will appear of what great Moment 'tis, to have good Sense, and a sound Judgment. For the Welfare or Ruin of many hundreds, may be owing to their Care or Neglect. The Classics do not amuse and divert Men only with artificial Turns of Words; but they improve the Scholars Reason, and enlarge their Knowledge. The strong Sense and manly Thoughts of elegant Authors will give them a sound Judgment, and enable them better to discern what is right and wrong.

Persons

Persons of high Birth are generally bless'd with a lively and clear Wit: but without some previous Rules before they act, they will not be found solid and judicious: They may too easily be byass'd, or not able to fathom Matters to the bottom. Now, if a wrong Judgment is made, how terrible may be the Consequence? Children yet unborn shall lament and bewail the Misfortunes they suffer by weak and shallow Arbitrators. But, as the Want of *Knowledge* is a great Misfortune; so the Want of *Integrity* of Heart is a much greater. For what Miseries follow upon the Administration of Men in high Places; who, if they can enrich themselves, and raise their own Families, regard not the Honour of a Kingdom, nor the Joy and Comfort of the People? 'Tis a sad Case, indeed it is, when the Lustre of Gold shall dazzle Men out of Conscience; when they vainly think their high Birth, or high Station, shall plead for them in the most unjust Actions. Do Gentlemen desire to be in Favour with their Fellow-Creatures? Let them put on good Humour, decent Behaviour, and noble Dispositions; and they'll gain more Respect in the World, than by making a Shew with Scarlet and gaudy Trappings. Old *Fab-
bricius*,

bricius, in his mean Habit, was more esteem'd and fear'd, than *Caligula* in all his State and Bravery.

An antient Family is valued in all Parts of the Earth. But the Worth of it proceeded at first from some good Quality, for which their Ancestors were eminent; great Atchievements in War; or doing some particular Service to their Country in Times of Peace. These Accomplishments distinguish a Man's Family, and derive Honour down on those who descend from them; yet some People have little regard to a Man's Blood, and the Antiquity of his Descent; but lay the Stress of their Worth and Honour upon their personal Actions. That ought not to be reputed ours, say they, which was long before we had a Being. For how can a Man value himself upon a Thing which is none of his? The most trifling insignificant Wretch alive may share in this good Fortune. They who have nothing else to recommend them to the Esteem of the World, but the Blood of their Ancestors, generally make great Boasts of their Families. But these Boasters have no true Worth of their own when they rely upon that of other Men; whereas he that acquires Honour by his own worthy Actions, has a full and undoubted Claim to it.

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This is certain, that Persons well descended ought to be excited by a noble Ancestry to emulate their Glory, and not throw a Blot upon their Memories by Sloth and shameful Doings. Some of the great and nobly born think themselves considerable while they have Power, and that their Fame will be always flourishing, always precious in the Mouths of Posterity; but alas! they are greatly mistaken; for when they are laid under Ground they are out of remembrance, unless by the Endowments of the Mind they have done something worthy to be preserved in the Memories of Mankind. He therefore that has been taught in some Place of Literature, that the Power wherewith he is invested comes from on high, that his original Commission is sealed in Heaven, will, 'tis likely, pursue the Honour of his native Country; his brave and publick Spirit has no mean Things in view, but aims only at the Good of the whole; he has been told, that he acts not for Men, but as a Vicerent to the supreme Judge, to whom must be given a strict Account of the Talents committed to his Charge; and if he is not forgetful of such wise Instructions, no great Personage can any more hinder him from doing right, than he can

stop the Sun. His Courage will enable him to stand his Ground against the Solicitations of great Men, and the Request of Friends, who think they have a Right to his Interest. What Resolution of Mind is enough to harden him against the Prayers, Tears, and mournful Complaints of the Afflicted? for these have a plausible Pretence to move Compassion, even to the perverting of Justice. But a Person truly taught, will not be aw'd by Greatness of Power, nor soften'd by the Miseries of the Clamorous. God himself, who is Mercy in the highest degree, having said, *Thou shalt not receive a Gift, to blind thine Eyes therewith, neither shalt thou accept the Person of the Mighty*; found it also necessary for the Good of Mankind to add the other Command, *Thou shalt not favour a poor Man in his Cause*. 'Tis the Duty of the Great to believe they are rais'd to oppose the Devices of Satan, and to let the World know, that 'tis glorious to obey God, openly in the Sight of the World, by publicly professing, and leading a Life becoming Men so highly distinguished by many and many Favours. Yet alas! we often see, that Titles and honourary Badges, which distinguish the Nobility from the Croud, and the Honour paid them on account of these Advantages,

vantages, fill their Heads with high Imaginations of themselves, and a haughty Contempt of others. The Pretence of Quality has emboldened some to act at such a rate, that they have become at length the Scandal of Christianity, and the Reproach of human Nature. The dazzling Splendor of their Equipage, and the Applauses of the admiring Multitude, have made them forget they were Men. They look'd upon it as their Glory to condemn the Laws of God written with his own Finger, as if the Greatness of their Impiety made them so much the greater Men. Satan, the grand Adversary of Mankind, is very busy and active to represent to the Nobility, all Allurements with the greatest Advantage; his restless Malice makes him perpetually exercise his Machinations, Wiles and Devices for their Ruin. With what Care and Diligence then ought Men to avoid his Snares, and be Examples of Goodness, that they may gain other Profelytes? for great Numbers we know will follow great Examples. I am sure this doth well become their Quality; and if they shall thus walk before others, with a good Example, labouring to put a Stop to the spreading Infection of Sin, and courageously assert the Cause of Truth, Piety and Virtue, this

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shall

shall be their Glory and Ornament, and will procure the Blessings of Heaven on their Endeavours for the Good of the Earth: so shall they do their King and their Country more real Service than all the Taxes that flow into the Royal Treasury. Vice and Dissoluteness of Manners (the Increase of which all good People bewail) create Disturbances in the State, and as naturally tend to the Subversion of a Kingdom, as undermining the Foundation of a House does to the throwing it down. For all the Wise with one Consent declare it impossible for a Society of Men to prosper, nay, so much as to subsist long, who have banish'd Religion from among them. Therefore, what nauseous, base Flatterers are they, who pretend it safe for Governors, that all under them should be abandon'd to Wickedness and Vice? For this, they argue, emasculates their Minds, and makes them more servile and obedient. But the contrary of this is true; for the more vicious Men are, the more unruly they prove; good People are with Ease kept in order, they had rather submit with Reverence and a good Conscience, than cause Disorders. Those Noblemen therefore are publick Blessings, who will set themselves to rebuke Vice, and repress the flaming Iniquities

quities the Land groans under; who exert themselves in a righteous Cause, and make Sin become, once more, a Work of Darknes; who, in order to this, like the Angel of the Lord, stand in the way of bold Offenders, with a Sword in their Hand, to punish flagrant Crimes. This may with Ease be done; for that Persons of high Birth and Quality have a great Ascendant over their Inferiors, is what they know, and seem to put no small Value on; and if they will use their Power to do Service to the Kingdom, this will justly recommend them to the Love and Favour of Mankind; and when the Ensigns of their Honour shall be laid by, their glorious Deeds shall give a lasting Credit to their Posterity.

Some Persons of Condition plead an Exemption from doing any great Things in the World, as being unable because they never had a learned Education. This is their Plea: *We have been bred up in Sloth and Idleness; O that we had not lost the precious Time of our Youth! But now the World has taken hold of us; Diversion and Company must be had, or we shall be eat up with Melancholy or the Spleen.* They frame to themselves frightful Images of the Hardship of Learning and Piety, as if they were to be restrain'd from all the Liber-

ties that give a Relish to Conversation: But all this is putting a *Lion in the Way*, and contriving Excuses to cover Laziness. Some we hear talk much of setting about Knowledge; they talk of it with great Delight; but after all do nothing. They would not thus live at random, if they call'd to their Remembrance what they came into the World for. But alas! they regard not the Dignity of their Nature, but act as if they were a Work of Chance, or Creatures of Pleasure, only to sport and play. For let that be granted, which is too plain to be denied, and too shameful to be defended, that many unkind Parents have neglected the Hopes of a great Family; the Tutor in this Case must soon enter into Discipline, and shew, that 'tis more genteel to learn, tho' late, than to live on in Blindness and Ignorance; he will put them into a quick and easy Method of studying, that the Person may regain the lost Time, and even yet make a handsome Figure among the Learned: Such resolute Attempts have been made, and not without Success. Should the Father of a young Nobleman make an Alienation of an entail'd Estate, the Heir would struggle to recover his Right; why then does he sit down so contentedly under the want of an Education, which

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is as much his Birthright as any settled Inheritance? If the Attempts of recovering lost Time shall succeed, see how many and how great Consequences will follow; he will find an exalted Pleasure, and taste how much the *Greek* and *Roman* Languages excel the *English* in Strength and Delicacy. *Greek* and *Latin* are true Sterling all over the World: and the Knowledge of the Classics, universally studied and admired in all Ages and Kingdoms, will give a good System of sound Morals, and qualify the Student for all Undertakings. His Knowledge may recommend him to Offices of the highest Trust and Honour, in the faithful Management of which he'll become eminently illustrious, and a publick Blessing to Mankind. He may give Counsel to his Sovereign, or assist in making Laws.

The greater the Estate any one is blest with, the greater is the Need of Discretion to enable the Possessor to judge, chuse and act in all Affairs; to look into, and examine the Accounts given in by Stewards and Servants; and proportion his Income to his Estate. How otherwise can he live suitably to his high Birth, and avoid running into Debt; and yet have wherewith to *be rich in good Works*, as feeding the Hungry, cloathing the Na-

ked, &c. or, what is better, doing good to the Souls of the Ignorant by Instruction, or giving away Books of Piety? For Noblemen of great Fortunes are hung out, like Lamps, to shine and guide them who walk in Darkness and Error.

Another good Design of *Whitgift*, and other Builders of Places for Literature, was to furnish the Land with upright and able *Judges* and *Lawyers*.

The Law is the sole Standard of Right and Wrong; the very Basis of Government, and that which alone preserves Society. It protects the Peasant from Slavery; the Nobility, and all in high Places, from the violent Encroachments of the Multitude. As the Profession is praise-worthy and honourable; so we have had many Examples of its Professors, whom Flattery cou'd not prevail with, nor Threats compel to do a base, unworthy thing. The Poor have been defended, and the great Wrong-doer punish'd. I cou'd mention some, whose inflexible Probity gives a Lustre to the Scarlet: Some, whose Integrity, as well as Knowledge, can vie with the most upright Judges of Antiquity. And if the Ancients have any Advantage, 'tis only, that they are the Originals, and our Moderns the Copyists. We know that Justice is
painted

painted Blind, but the Administrators of it must have Eyes; how else shall they see thro' the artificial Designs contriv'd against the Ignorant? The Learned in this knotty Art are appointed to give Sight to the Blind. But how can he lead others, who hath not order'd his own Goings? *Truth, says Demosthenes, lies at the Bottom of a Pit; and cannot be drawn out, but by a Man learned and industrious.*

To Knowledge must be added a well-grounded Resolution, which will so support them, that they fear not the Face of Man; but make bold Offenders know, that however cunningly they invade their Neighbours Rights, they shall not do it with Safety and Success; and the Wrongdoer, notwithstanding his fallacious and evasive Ways, shall feel an avenging Hand. What can deserve Laurels so justly, as to be thus resolutely honest; not suffering any Bribes, or Threats, to turn aside the regular Course of the Law? We plead not for Warmth of Passion, but for such a Temper, as is requisite to support Authority. *Moses*, though the meekest Man on Earth, did, on some Occasions, exert an extraordinary Warmth and Vigor.

When the Laws made to defend the helpless Innocent shall be wrested to their

Ruin; when Orphans and Widows shall be devour'd by the Teeth of the Ungodly, 'tis a dismal Case: These Corruptions of Justice make the World say, that what shou'd be an honourable Profession, is become a vile, destructive Robbery. The irregular Conduct of some, has brought the whole Body into Disgrace; and many good Men are blam'd for the Tricks of a few bad ones. But this is very ill Logick, to reproach a great Number for the ill Management of a small one. Let therefore Punishment and Shame go together; and them only have the Reproach of being Knaves, who had the Face to be so. 'Tis said, if a Lawyer pleads against what he knows to be right, he is no less guilty of Injustice, than if he had help'd a Robber to take a Purse in the High-way. This Crime of fleecing a poor Client, tho' not thought so ill of in the Eye of the World, is more abominable in the Sight of God: for the Pleader tries to undo an innocent Family by the Law, which was enacted to protect and defend it.

Another criminal Action is, when a Law-Suit is stretched out to many Years, till the poor Client has wasted all his Substance; his Cause then, tho' ever so just, is likely to be lost.

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Again: Witnesses are often terrified by the Powerful, or perverted by future Promises, or present Bribes. But thus to baffle Evidence, in order to elude the Laws, is no less Injustice, than to countenance the horrid Sin of Perjury. He that by any Methods keeps off a true Witness, will, on occasion, suborn a false one. To conclude this Point: If Courts of Justice are not free from Blemish and Disorder; if the Laws are wrested to ruin those they shou'd protect; if the long Robe is sway'd by the best Fee; if Furs and Scarlet take Bribes; if Innocence be destroy'd, and even the Judge becomes a Criminal; if Subornation and false Evidence shall stifle the Truth, and oppress Right, I can't find Words to express what a miserable Case this is.

Another Qualification in the Professors of the Law, and which is taught in Schools, is ORATORY. This was formerly the great Path to Honour and Preferment; therefore Eloquence in those Days shone out in all its Beauty and Lustre. But our Youth make too much haste, and think it too easy a matter to be prepar'd for the Bar. The *Greeks* and *Romans*, far superior to the Moderns in Genius, and happier in their several Languages; as being more rhetorical in themselves,

selves, and better adapted to the Sublimity and Copiousness of Speech, made Oratory the chief *Work* of their Lives. They left their Friends, their Country, and all that was dear to them, and travell'd into foreign Parts, to hear the most celebrated Masters, and to form themselves after these great Patterns. We of this Nation cannot boast of a very great Number, who are endu'd with all the Ornaments requisite to make fine Plead-ers. Our Gentlemen (the greater is the Pity) before the Mind is well furnish'd, leave off the Study of Eloquence; which therefore is spoil'd by a too hasty Application to the dark and dry Rules of Practice. Hence many Persons of a Genius, of Labour and Industry, have never been able to arrive at any Pitch of Glory and Renown at the Bar. For being oppress'd with the Weight of constant Business; or in Vacation Time, diverted by pleasurable Entertainments, they mind little or nothing of the Beauties of Eloquence, after the Tutors are remov'd. Happy those few, whose Talents are thoroughly improv'd by long and laborious Study. For they soon win the Favour of the Judge; disarm all Adversaries; and by a surprizing Turn, reverse the Opinion of the whole Court. Examples of this kind

kind were frequent in the Days of those accomplish'd Orators, *Demosthenes* and *Tully*. The Subjects of those Pleaders indeed were truly great and noble. --- The Deliberation of War and Peace, the Welfare of their Country, or the Defence of Kings. These high Themes rais'd their Minds, and enabled them to set off their Pleadings with all the Strength of Oratory. For the Spirit will rise in proportion to the Dignity of the Cause. The Affairs commonly debated in our Courts, are of small moment in comparison of their nobler Topicks; and 'tis no great wonder, if mean and trifling Subjects bring the Lawyer to a mean way of speaking. Yet Causes of great Importance are sometimes heard in our Courts: and then the Concourſe that throngs about the Bar, demands not only good Pleading with the Voice; but, what is another Effect of sound Knowledge, *distinct Pronunciation*.

'Tis very well known, what Majesty and Ornament persuasive Speaking carries with it; and how pleasing 'tis to the Generality of Mankind. The Hearers, tho' unconcern'd in the Cause, are yet fill'd with Wonder and Admiration. Others, who stand in need of its Assistance, rejoyce, because by it their righteous Cause

is defended. All are captivated with the conquering fine Speaker. Decent Elocution was look'd upon by the ancient Orators to be of so great Importance, that *Demosthenes* esteem'd it the first, second, and third Parts of Eloquence. Now good Speaking cannot be without an articulate Expression of all the Syllables. 'Tis a great Misfortune, that some whose Business 'tis to speak in publick, swallow a Syllable or two at the Close of every Sentence. Now this useful Art of speaking distinctly, clearly, and handsomely on all Occasions, is not to be obtain'd but by Practice. For 'tis well known that *Demosthenes* had a weak Voice, a shortness of Breath, and a great Impediment in his Speech, infomuch that he was hiss'd twice when he ventur'd to speak in publick, and went home very sorrowful at this Disgrace; but the daily Practice of reading aloud gradually open'd his Organs, and his Voice grew stronger and stronger, till he became the most celebrated Speaker of the Age. No Methods were left unattempted to mend those natural Imperfections; he put Pebble-stones in his Mouth, ran up Hills repeating some Parts of an Oration; he after spoke daily with an exalted Voice against the roaring of the Sea; this he found by Experience strengthened

thened his Lungs, and gave a becoming Grace to his Utterance. 'Tis *Plutarch's* Opinion, that speaking with an audible Voice what we read, even in a private Study (provided the Voice be not overstrain'd) is healthy, for it augments the Heat, thins the Blood, opens the Breast, hinders gross Humours from thickening into Distempers. However 'tis my Opinion, that if the Defect of a Youth proceeds not only from an ill Habit, but from Nature, in something amiss in the Organs of the Body, tho' *Demosthenes* and *Tully* succeeded, 'tis scarce worth while to use a Variety of Ways to correct Nature; 'tis better to find out another Employ for the young Gentleman. But when I say that *Demosthenes* with great Pains at last spake more audibly, I do not mean that enormous Loudness is an Accomplishment, or gives Force to what is said; on the contrary, Noise robs the Speech of its Articulation, which is the very Life and Soul of good Speaking. *Homer's* Stentor, recorded for bawling, and for being heard at a great distance, was never reckoned among the fine Speakers; nor ought any one to put his Voice upon the Stretch; this is fit only for a Cryer: yet such Noise is sometimes admired and applauded, while grave and judicious Pleaders are neglected.

neglected. The general Rule to speak well, is to vary the Voice according to the Matter, avoiding Loudness on one hand, and excessive Lowness on the other. To express various Passions in the same Tone, is as ridiculous as if a Musician should always play on the same String. Besides, if the Voice be rais'd to the highest Pitch, this would be a bawling, which is an indecent Note. A Voice well manag'd will give the just Turns, Risings and Fallings, and all Variations suitable to the Subject, making it sweet, soft, and agreeable to the Ear. But this is not to be understood without descending to Particulars.

Grief and Melancholy must not be express'd in the same Tone with that of Mirth, Joy and Gladness. Our way of speaking is different, when we sharply rebuke Criminals, and when we comfort the Sorrowful. We use not the same Tone when we are provok'd by ill Nature, and all inflam'd with Anger, as we do when we are in good humour, and the Passions calm; for in Anger a brutal Fierceness shall inflame the Eyes, and ruffle the Looks into Deformity. In a chearful Humour a sprightly Gaiety shall smile in the Eye, and enliven every Feature. The Voice of the chearful Person shall be tender and flowing; of the angry; eager, confus'd,

fus'd, and full of Breaks. Would you raise your Audience to wonder at the Beauty, Wisdom, and Power of Providence? it must be done with an Air of Majesty. If worthy, honourable Actions of Men are prais'd and recommended to the Imitation of others, it requires a lofty, noble Accent, with a Tone of Satisfaction, Honour and Esteem. When you would deter Men from vile and infamous Deeds, reprove with a strong, violent and passionate Voice; let all know your Dislike by a Tone of Displeasure, and the utmost Detestation; for the rais'd Passion of Anger is to be seen by a sharp, hurrying Sound, and a vehement Tone, mix'd with frequent Respiration. Passion in a Man's Heart has the same Effect as the Wind in the Sea; sometimes the Waves are driven on the Shore, then it hurries them back into the Deep; sometimes on a sudden it mounts them on high, and presently they tumble down again.

Sorrow and Grief demand a different Accent, flexible, humble Words, modulated with a mournful Utterance, in a sad languishing Tone. A Deadness and Heaviness shall make the Countenance sours. When you persuade, admonish, or comfort, the Voice ought to be gentle and grave. Fear will discover itself in a
sad,

sad, contracted, and bemoaning Sound, not without Iteration.

Pity and Compassion demand a Tone flexible, interrupted, and doleful. If you congratulate the Fortunate and Happy, your Voice will be lively, brisk and chearful. Courage takes a noble and lofty Note.

Hate will best be shewn by sharp, severe, impetuous Words, now and then interrupted by deep Sighs and Groans. Pleasure is expressed in a luxurious, soft and tender Modulation.

In a plain Narrative, when the only Aim is to make the Hearers understand, Heat is not required, a clear even Tone is enough.

In a Dialogue the Voice alters; as if two Persons were talking.

In a Climax the Accent keeps' rising by degrees.

When Question and Answer are subjoin'd, the Question ought to be in one Tone, the Answer in another.

In a *Prosopopæia*, or bringing in another Person speaking, the Voice must be chang'd, and exactly represent the Person introduc'd. I have heard an ignorant Beggar under a trying Calamity complain with more Life and Energy than a Scholar who was not interested in the Matter.

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Therefore a Speaker that is resolv'd to affect his Hearer sensibly, must not only appear to be concern'd, but must really be so; and when he is vehemently mov'd, the Audience will not be unattentive. The same Man in a cool Temper is vastly different from himself when he is greatly disturb'd. *Hector* taking Leave of his Lady, and entirely beloved Son, appeared with all the Love and Goodness of a tender Husband, and indulgent Father; but when he pursued the *Greeks* with Fire and Sword, he put on the Fierceness of a Warrior; and a furious Rage terrible to his Enemies sparkled in his Face.

We daily observe, that a gay Companion propagates his lively Humour to all the Company; whereas a reserv'd and morose Temper, damps the Mirth, and Vivacity of those about him.

If inanimate Things are call'd on, let the Voice be rais'd above a common pitch, in such Expressions; *Ye Walls! Ye Groves! Ye wandring Planets of the Night!*

The Contraries of an Antithesis must be distinguished with a louder Tone. When the same Word is repeated in an Antithesis, it must have a louder, and a stronger Sound in the second place, than in the first. If a Word or Sentence requires a great Elevation of Voice, lower

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what went before it, and exert the Voice in what ought to have the Force of Admiration and Astonishment, *O my Father! O my Country! O House of Priam!*

In an Irony you speak contrary to your Thoughts, as when you say in *Shakespeare's Julius Cæsar*, *Brutus is an honourable Man*, when you mean *base and ungrateful*; here the Tone of the Voice, which must be a kind of feign'd Voice wherewith the Irony is express'd, will give a Notion of our Thoughts.

If in a Speech we come to an Exclamation, it must be pronounc'd with a more elevated Accent than the rest of the Discourse; as when a Person is introduc'd speaking thus: *Oh Horror! Unheard of Cruelty! Unequal'd Impiety! to stand in fear of neither God nor Man!* If these Words are deliver'd with a low unconcern'd Accent, their Force and Energy is quite lost.

In short, As a skilful Painter gives various Features to represent the Life; so the Orator observes just Turns, Risings and Fallings, and all Variations suitable to the Nature of the Speech. The best Method of obtaining this Art is, that young Gentlemen get by heart the finest Speeches of Orators and Poets, and speak them in publick every Day, with taking
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care to give the true Emphasis, observing the proper Pause and Motion of the several Parts of the Body; this, if any thing can, will introduce fine Pleading; and, as Experience has prov'd, will produce another good Effect, that the Learner's Memory will be stock'd with the most beautiful Passages of the best Authors; the Graces found in them are excellent Models, and serve to raise his Imitation and improve his Parts.

He that would move the Affections, and reign with an absolute Sway in the Heart of his Judge and the whole Bench, must well mind the Rules of Pronunciation already delivered, without which no Pleader can ever succeed; and as Nature hath given to every Passion its peculiar Look and Tone of Voice, so every one of these must be used with Art and Judgment. 'Tis not the good Fortune of some Men ever to be eloquent Pleaders; this Defect is occasioned often by ignorant Teachers, who permit Children to cant out their Lessons for Years together, and by that means they get a Habit, which then is not without great Difficulty ever rooted out. After speaking well is learnt, the Orator must proceed to proper Gestures.

This, styl'd the Eloquence of the Body, is the Life and Ornament of any Discourse; and when the Action is just and regular, we make our Thoughts and Passions to be understood by all Nations and Languages; 'tis the common Speech of all Mankind, which strikes our Understanding by our Eyes, as effectually as speaking does by the Ears. 'Twas Action that enabled *Hortensius* to dispute the Prize even with *Cicero* himself; and if our *English* Youth were train'd up in all the Parts of Oratory, and taught to form their outward Address according to *Quintilian's* Rule, why might we not see some Remains of that Eloquence, which in the Days of *Tully* and *Demosthenes* perform'd such Wonders? Why might not our Youth become as eminent Speakers as ever appeared in *Greece* and *Rome*? 'Tis great Pity that a graceful Gesture, which adds so much Weight to a Discourse, is not better taught; taught I say, for 'tis scarce to be obtained without a learned Tutor, one who understands the Art well himself, and what is more difficult, knows how to convey it to others. A Friend who is a perfect Master of Gesture and Motion, is the only safe way to correct our Errors, and point out those Graces which would render their Action compleat

pleat and charming. The hearing eloquent Masters will be a great Help. No one ever learnt to speak well without Practice and the Assistance of a delicate Ear; for the Speaker by his Action must exactly shew the Quality and Manner of the Man whose Person he assumes. He that now represents *Achilles*, then *Æneas*, another time *Alexander* the Great, then *Oedipus*, ought to know perfectly well the Characters of all these Heroes. And when a Discourse receives Life, not only from the Graces of speaking suitably to the Subject, but from the Eyes and Hands (the chief Helps of Pronunciation) then 'tis moving, it has a Soul, it has Life, it has Vigor and Energy that cannot be resisted; then the Man engages the Attention of all the Audience by a double Force. The Eyes will look up, or be cast down, according to the Subject. If you speak of heavenly Things, or Things of Honour and Glory, then Nature will direct the Orator to look up; if Things terrestrial or disgraceful be mentioned, the Looks will be downward. Eyes inflam'd and fiery shew the Person to be in Choler and Rage; but in Love and Friendship they are calm, with a secret kind of Grace. We turn away the Eyes when we would shew our Dislike or Aversion to any thing.

To raise the Eyes to any Person is a Proof of our Attention to him. Tossing the Head from one side to another, wantonly and lightly, is a Demonstration of Folly and Inconstancy. Hanging down the Head is the Consequence of Grief and Sorrow; lifting it up does fully express Arrogance and Pride. Carrying the Head aloft points out Victory, Joy and Triumph. To look on the Ground argues Consciousness and Guilt; besides, if the Head be hung down, the Mien will be dull and clumsy, and 'twill prove prejudicial to the Voice, hindering it from being, as it ought to be, clear and distinct. The Head leaning on the Shoulders, is a Mark of Rusticity, or a cold Indifference; yet it must not be stiff, like a Stake, nor swaying to and fro, like a Tree shaken by the Winds; but, when Occasion requires, let the Head be turn'd, now to one side, and then to another, yet still kept in such a Position as that the Voice may be heard by the Audience. Lifting up the Face shews Hope and a good Conscience. A pale Countenance is an Index of Grief, and Fear, and Envy.

Some publick Speakers writhe their Mouths, bite or lick their Lips, which is a very unhandsome Sight; this may barely be tolerated, but only in some sudden Fits and Starts of Passion. But

But what is of the greatest moment, is the Motion of the Hands; these are not to be lifted up above the Eyes, or stretch'd so far as to distort the Body, nor be suffered to hang down, as if they were dead. One Hand lifted upright or stretch'd out, shews Force, Vigour, or Power. Putting the Hand to the Mouth denotes Silence, Modesty, and Consideration. To take another by the Hand, is to admonish, exhort, and encourage. The lifting up both Hands on high, is the Practice of one who implores and expresses his Misery; sometimes 'tis a Congratulation to Heaven for a great Deliverance. Putting them in the Bosom, is the Mark of an idle, careless, and negligent Person. Clapping the Hands, among the *Greeks* and *Romans*, was a Sign of Applause and Approbation. 'Tis not easy to say how various and significant are the Motion of the Hands. By them we call or dismiss; we express our Abomination, or Fear: By the Hands we ask Questions, or deny; we shew our Joy and Grief. They make Supplication, approve, direct to Places or Persons. 'Tis greatly to be wish'd, that this Art was better studied: for the Hands of old, contributed much to the understanding of Words and Passions; but now, few can tell what to do with them, when they

speak in Publick. If you discourse of
 yourself, lay your right Hand gently on
 your Bosom, declaring your Heart, your
 Soul, or your Conscience. The Gesture
 of the Hand must always be agreeable to
 the Sense of the Words. As if you say,
 Come hither; the Hand must not be
 stretch'd out with a repulsive Gesture:
 When you say, Stand back; your Hand
 must not invite. These Motions wou'd
 be unnatural, and therefore silly and
 awkward.

As for the *Feet*, when they are full of
 Motion, they are Marks of one incon-
 stant and fluctuating in his Resolves. On
 the contrary, a direct Foot shews a steady,
 certain, right Study of our Designs.

These are the several Gestures of the
 several Parts of the Body; some may,
 and doubtless at first Sight will, despise
 them, as if they were of no great mo-
 ment; yet a Man of a discerning Spirit
 may find something in them, which may
 enable him to make his Gesture beautiful
 and expressive. A Person of very good
 Sense and Learning, judicious Thoughts,
 an elegant Taste of Words, and who cou'd,
 to Admiration, place them well in a Dis-
 course, was heard in Publick with Con-
 tempt and Scorn, because he was unfor-
 tunate in having clownish Gestures. One

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of lower Attainments, in other respects, was, for his handsome Action, greatly applauded. The same Speech appear'd in Print; and being read by the once transported Hearers, what a cold Entertainment did it meet with? For now the lovely tunable Voice was not heard; the delicate Mein and comely Gestures were not seen; but the bare Speech was forc'd to shift for itself.

Many a good Cause, says *Cicero*, plead-
ed simply, without Spirit or Action, has
been lost. *Trachyllus*, far from being
the best Composer of his Time, surpass'd
other Pleaders of that Age, because he
was tunable in his Voice, and delicate in
his Action. *Pericles*, of whom 'tis said
the Goddess of Persuasion hung on his
Lips, amaz'd the Audience when he
spoke. *Demosthenes*, having spent almost
the Strength and Vigor of his Body, and
not being acceptable to his Audience, as
was hinted before on another Occasion,
went away greatly afflicted at the Disgrace
he receiv'd, and began to think it of little
Consequence to exercise himself in de-
claining, unless he cou'd arrive at Per-
fection in that Art. He therefore took
great Pains to be more accomplish'd. His
Method was, to stand before a large
Looking-glass, and then to repeat his O-
rations.

rations. By this means he observ'd, how far his Action and Gesture were graceful, or unbecoming. After some Practice, and the Assistance of the Masters of the Age, he was heard with universal Applause and Admiration. So that the manner of delivering a thing, the Posture, the Habits, are more eloquent than Words. Infomuch, that a dejected Posture, a sorrowful Look, neglected and torn Vestments, have often prevail'd, when Arguments were too weak.

Foreigners complain, that our *English* Speakers use less Gesture, than any People in the World: Subjects of great Importance are treated without the Action of Hand or Body. Hence some Gentlemen of the long Robe have been call'd, *Speaking Statues*. Other Speakers, on the contrary, are all Action; and by endeavouring to move much, have been incapable of moving at all. Both Extremes ought to be avoided. For tho' mimical Gesticulations may serve a Turn, and please a little while; they will not continue, or be agreeable to the solid Genius of our *English* Nation. The best Rule is, that the Orator work himself up by a strong Imagination, to think, that he is the very Person, and in the very Circumstances with the Man, whose Cause he pleads; and then, he will not want Fire in Anger,
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nor Tears in Grief, nor due and becoming Actions. Such lively Motions will always be attended with a good Consequence. They make the Audience listen more attentively; and convince the Hearers, that the Speaker is in earnest. Some weak People have suggested, that to deliver what we have to say with a good Grace, and comely Action, is to impose upon the Judge, in order to gain our Point. But this is a mistaken Notion; for the Design of them is to rouse up, and awaken the slumbering Senses of the Audience, and keep their Minds to a close Consideration of the Cause. If the different Passions are nicely represented, and well set off; even deaf People may distinguish the Subject by the Countenance and Gesture.

Nothing can be deliver'd in Passion, or out of Passion; no Action or Movement of the Body requisite, but what will fall under some of the forementioned Rules; which, if well consider'd and practis'd, the Ear will be ravish'd, and the Eyes pleas'd to Admiration.

Gentlemen of *large Estates*, without Education, cannot make a good Figure in the World.

Our great Creator, who in Wisdom made all things for some useful End, did
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not create the noblest Creature here below, for no End at all. 'Tis a fatal Mistake to imagine, that Man is to enter the World like a Mute, merely to fill the Stage. Let then the Gentleman say with himself, *For what End came I into the World? Why hath God distinguish'd me from other Men by giving me Riches and Power, but to do more good? If I have receiv'd ten Talents, 'tis expected that I shou'd make greater Returns.* But, on the contrary, the wealthy Person triumphs, *My Estate will keep me without Labour and Toil. Do I want Attendants? I can have them. Have I Occasion for any Conveniences of Life? I can be well supply'd. I have every thing that Money can procure; nor am I apprehensive of future Want; why then shall I trouble my Head about other Peoples Calamities?* But what a wicked way of reasoning is this? For the Power and Grandeur of great Persons is not given them by God, that they may live in the Softness of worldly Pleasures; but their Advancement to Places of Honour and Wealth, obliges them more strictly to be charitable. These outward Advantages are only Monitors of the Duties they ought to perform to their Inferiors. But alas! the Vanities of this World, to which they are shamefully addicted, entirely dry up
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in their Hearts, this holy Uñction of Charity. Can they who love none but themselves, be mov'd with Compassion towards others? But God delights to humble such haughty Men, by bringing them down from their wanton Prosperity, to the deepest Ebb of Fortune; and then they will acknowledge, that 'tis incumbent on Men to be helpful to one another. But let it be granted that they never feel the unhappy Change of Fortune; yet they ought to beware of a sluggish Way of Life; for the Soul, like other things, gathers Rust by not being us'd. The Mind, as well as the Body, is kept in Health, Strength and Vigor by Action; and with great Ease does Satan enter, when Idleness sets open the Door. 'Tis an empty Heart that usually invites his wicked Suggestions; therefore how full of Danger is the State of the Rich, the Honourable and the Prosperous? How apt are they to abuse their Wealth, either by Arrogance or vain Glory, by Injustice or Riot? For those that have great Possessions, or are honour'd for their Blood and high Descent, have a deprav'd Nature, as well as the meanest of Men; and find it as difficult a Task to oppose their corrupt Inclinations. The first Principles that are commonly taught them, is to
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please their Senses, pamper their Appetites, and be drown'd in the sensual Delights of the Age. 'Tis then easy to guess, what kind of Habits will be settled in them. We often see, that my young Master, the Hopes and Heir of the Family, knows no Faces, but those of his Father's Tenants; and by all them, he is *squir'd up* and flatter'd. How full is he of himself? How does he huff, strut and swagger about the Parish? But when he appears abroad among the well Educated, his Pride and impertinent Humour will make him scorn'd. After some time, he finds he must suit himself with Persons of all Ranks and Conditions; and learn to be affable, if he designs to be acceptable. If young Gentlemen are thus surrounded with flattering Companions, who praise whatever they do or say; if sometimes Panegyricks are compos'd upon their very Vices; how hard is it for them to correct their Faults? And yet such Wretches, Parasites I mean, who have no Regard for Truth, Justice, or the Good of the World, lie in wait in every place: Their only Aim is their own private Interest; and so many are undone by their Treachery, that every young Gentleman, for his Security, ought to pray daily, *Deliver me, O Lord, from the Snares of enticing*

ticing Company, and the poisonous Infection of Flatterers. To keep off this dangerous Company, and other Allurements to do evil; 'tis proper, that Gentlemen shou'd have some useful Employment. This is an excellent Armour, whereby they may defend themselves against their Nature, prone of itself to what is Evil; and also against outward Temptations, which close them in on every side. 'Tis not meant, that they shou'd be debarr'd any-innocent Diversions. These are necessary to unbend their Thoughts, and refresh their Spirits. A continual Application to Business will work upon the Brain, exhaust the Spirits, and undermine Health. 'Tis right therefore to exchange sometimes their serious Employment, for honest and genteel Recreations; for they enliven the Faculties, and give new Vigor to the Body. But constant Idleness destroys Pleasure; it being Variety that gives a true Relish. What shall we say then of those, whose Dress, Visits, and various Pastimes take up all their Hours? They ramble from Town to Country; then back again; and so live in one eternal Round of Pleasures, never allowing themselves a thoughtful Day? But let them be assur'd, that God who allow'd them Time, will infallibly demand
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an Account how 'tis spent. For Man is plac'd in this World, not as a *Lord*, but as a *Steward*; and tho' he hath many things in Possession, yet he must negotiate and make Improvements for the Owner. Time employ'd in Vanity, and to no Purpose, (as it is by the Wisdom of too great a Part of the World) is absolutely flung away: and no one can take a more effectual Method to be good for nothing, than to live in Idleness; a Vice like the bottom of a Lake, all Mire and Dirt. The Soul of Man is of an active Nature; engage it therefore in doing well, otherwise it will learn to do ill. If sober Education has render'd a young Man thinking, attentive, and cautious; when he is old, he is chearful, and has something to ruminate upon; his Learning will be a sweet Companion in Solitude, or even in a Prison.

If it be demanded, How shall Men of large Fortunes, especially when the Weather is foul, and will not allow them the usual Diversions abroad, spend their leisure time? we answer, That if they have been improv'd by the Help of Education, they may profitably read *Greek* and *Roman* Histories; where they will find brave Examples of Courage, Generosity, and Honour; of Men, who always prefer'd the publick

publick Good, to their own private Advantage. If they are not skill'd in these Languages, the Annals of our own Kingdom can furnish them with Men famous in their Generations. An Acquaintance with these Authors wou'd elevate and enlarge their Minds to some thing higher, than the low Diversions, which take up the Time of so many Thousands. By reading, they join past Ages to the present; they travel into *Asia*, *Africa*, and *America*, without Danger. They can never be at a loss to carry on a handsome Conversation; whilst the Unbred can furnish you with no other Entertainment, but what comes from the Kennel, or the Stable. Their Discourse is dull, only enliven'd with Fooleries; and sometimes season'd with Oaths and Blasphemies. Now with what Patience can a Man of Sense, for Hours together, bear to have his Ears grated with Hounds and Horses? Doubtless to dwell on this Topick only, is a Proof that their Thoughts are mean, and cannot soar above the Beasts they talk so much of: Whereas many things are indispensibly requir'd to fill up the Character of Gentlemen; many Duties are they oblig'd to, as Christians. Their Families, their Neighbours, their King and Country, have just Demands upon them.

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All these, I say, have a Right to share in the Time of a Man of Substance; he must not therefore engross it all to himself; God, who made Man after his own Image, gave him at the same time a communicative Temper. But when he regards only his own good, he defaces the best Part of that God-like Impress. Love to our Neighbour is one of the fundamental Laws given to Mankind; and this is not to be shewn accidentally, and by Chance; but we are oblig'd to seek out Occasions to do good to our Fellow-Creatures, our Relations and Neighbours; nay, to the whole Kingdom; and this is to taste the most delicious of human Pleasures. On the contrary; what can be said of those Gentlemen, who laugh at Education, refusing to be instructed in useful Knowledge? When they become Men, they can only pursue Shadows. By long Sloth and frothy Pleasures the Spirit is relax'd, the Understanding unbent, the Fancy buried in Rubbish, and the Memory quite decay'd. Recreations, tho' innocent in themselves, nay, tho' convenient and necessary, as we observ'd before; yet when us'd to Excess, change their Nature, and become criminal. And yet how many Persons, favour'd with plentiful Incomes, indulge themselves chiefly
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in Pleasures, in feasting and sleeping? Meat and Drink were given to sustain the Infirmities, and repair the Decays of the Body; and a moderate Use of them best answers that Design.

The ancient Temperance and frugal way of Life seems to be banish'd. Made Meats and nice Cookery are come into such Reputation, that we measure our Welcome by the Number of Dishes, the high Sauces, and the Superfluity of the Entertainment. But learned Physicians are of Opinion, that full Meals, and the jumbling various Sorts of Meat together, as they fill the Body with Diseases, so are they very prejudicial to the Mind. For, who that is a Slave to his Belly, was ever able to undertake any important Affairs with Success? A downright Sot is generally a trifling, insignificant Fellow; and how shameful is the Effect of carousing, *Alexander* the Great, who in Heat of Wine kill'd his dear Friend *Clitus*, is a sad Instance. Too many late Examples of the mischievous Consequences of Debauchery are heard of. For, from excessive Drinking arise many Quarrels of Men, whose Passions are fir'd, and their Reason drown'd; which bring them to a sudden and a fearful End. Now how strange is it, that Gentlemen follow a Practice so

shameful in the Eye of the World, and so destructive of their own Happiness? It destroys Mens Health, the most valuable of all earthly Blessings. It enflames the Liver, corrupts the Blood, and brings on many foul Diseases.

Another Mischief is, that Multitudes from a plentiful Fortune have been brought to Poverty, by an immoderate Indulgence to this Appetite: The Consequences of it being Neglect of Business, Mispende of Time, a Carelesness of future Provision for a Family. For, 'tis no small Cost, always to be providing Drink-Offerings for his *Idol God, his Belly*; and to satiate a craving and intemperate Appetite. The Drunkard and Glutton, says *Solomon*, Prov. xxiii. 27. *shall come to Poverty: and Whoredom and Wine take away the Heart*, Hos. iv. 11. This Vice then makes a Man wanting in all the Respects due to his Kindred, Friends and Neighbours.

He is expos'd to Scorn by his Frolicks and apish Tricks; or, his Passions are rais'd; and then, how do Oaths and Curses flow from him? If, when he is stupified and besotted, he is oblig'd to ride, what a manifest Hazard does he run of losing his Life, or breaking his Limbs? 'Tis no wonder that we see many

ny Instances of these things; but the greatest wonder is, that we don't see more of them: They who are born Madmen, or Fools, have an Excuse for extravagant Actions; but a Drunkard brings himself into this State; and is therefore accountable for all the Evils he commits; and yet by a cursed Pride, some court the Reputation of being thought *strong to drink*; and to be the Instruments of corrupting all about them. If I cou'd paint out this Vice in its true Colours, it wou'd be a ghastly Sight. and one must wonder, how human Nature can sink itself into so vile, and so infamous an Act. *Lo! this is the Creature that boasts of his being the Image of God, the Glory of this lower World, that is now beneath a Beast. Many things (says Seneca) are done by Drunkards; but when sober, they blush at the mention of them.* The Sum of all is, that constant hard drinking impairs the Health of the Body; deprives Men of Quiet and Tranquillity of Mind; draws on them Poverty; brings a Blemish on our Christian Religion; and if it does not assault by a sudden Dispatch, as Poison; yet its Operation is sure; and tho' slow, yet mortal. These, with other Mischiefs, too many to be reckon'd up, owe their Rise to *hard drinking*. Is not he then a

choice Friend, who will force a Man into all these Inconveniences? But what should raise at once our Terror and Hatred, and make Men dread this beastly Practice, is, that it is an heinous Sin committed against the Almighty; who threatens them that are guilty of it, with his heaviest Vengeance; and will banish them everlastingly from the Joys of his Presence. *Wo to them that rise up early in the Morning, that they may follow strong Drink; that continue until Night, till Wine inflame them* *. *Wo unto them that are mighty to drink Wine, and Men of Strength, to mingle strong Drink. Drunkards shall not inherit the Kingdom of God* †. Take heed therefore, lest at any time your Hearts be overcharg'd with Surfeiting and Drunkenness. What has been said of this filthy Sin, may be said of others, that they are all attended with pernicious Consequences. Call all the Pleasures of the World before thee, and ask if this, or any one, or all together, can recompense the Forfeiture of thy Health and Peace? Ask them, if they are more worthy in themselves, and more beneficial to thee, than the Joys that attend Sobriety? No; they deceive with a smiling Look; which you have prov'd, or shall prove by dear-

* Isaiah v. 11.

† 1 Cor. vi. 11.

bought Experience. The wise Parent then, will not let his Children be fed with delicious and artificial Dishes; for they breed Diseases and ill Humours. The plainer the Diet is, the truer Strength and more kindly Nourishment it will impart. Suppose your Table furnish'd with great Dainties; that *France, Italy, and Spain* send you the most excellent Wines; and other Places, all the Rarities the World can provide. Eating, when Nature is satisfied, is no more a Pleasure, but a Torment: For to feel the Stomach over-charg'd, and the Fumes of Wine or strong Drink in the Head, is a great present Torment; and will make our Bodies in old Age, living Hospitals; filling us all over with Aches and Pains.

But *Sobriety*, which is or shou'd be often inculcated to Youth, has all the contrary Effects. 'Tis the Mother of Health, and the best Physick for all manner of Diseases; and no small Advantage to the Soul. For, by this means, our Heads are kept clear and unclouded; our Faculties awake and sprightly, making us fit for great Undertakings. All the famous Men in History have been most eminent for Sobriety. The *Curii* and *Fabricii* were more celebrated for their Frugality and plain Diet, than for their

most glorious Conquests. They rose early, and spent the Day in contriving well for the Good of Mankind. And how pure, how sweet, how exquisite are the Pleasures that they, who delight themselves in sober Living, constantly enjoy? The exalted Delight which fill these happy Men, who are employ'd in the Contemplation of noble and intellectual Objects, no Tongue can worthily express. But many of our Gentlemen spend the best Part of the Morning in Sleep and Slumbers: Then dressing and adorning the Body (which is soon to be the Food of Worms) take up the other. A luxurious long Dinner wastes perhaps half of the Afternoon; some frothy Sports, Visits, or the Play-house divert them after. The Evening ends with hard Drinking and Noise, till Midnight or longer. Now all these Pleasures are very short and fleeting, treacherous and deceitful; a Shame and Blemish to human Nature. The Reason of these Men is intoxicated with present Delights, and their Minds so corrupted with Vice, that they degenerate into Brutes: they consult the Gratification of a vile Body, with the Ruin of a precious Soul. What a Reproach is such a Course of Life (if I may call it living) to so excellent a Creature as Man; who
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was made for great and noble Purposes; to reason, discourse and enjoy all the divine Pleasures of the Mind? This is the proper Business of a rational Creature; but the Men I have been speaking of, are employ'd about little things, as eating and drinking only; which are Pleasures common to us with Beasts. Our Bodies indeed are to be provided for: but was Man made for no other Purpose? 'Tis a Dishonour to rational Creatures, to have no other View, but to live and die like those that are irrational?

Now, if superior Men, who are plac'd like Stars in the Firmament, dart nothing but malignant Influences: 'tis no wonder that the Populace are infected. The Vulgar will run to Excess of Riot, when their Betters walk in that Path before them. If the Head-Man of the Parish be drunk, the Peasant thinks it a Shame to be sober. When atheistical Discourse is reckon'd a genteel Quality, the Clown will also be prophane: If the 'Squire shall discharge Oaths, the mean ones will take a Pride in Imitation of him. Therefore the Rich and Powerful can't be vicious or virtuous to themselves alone; for their Words and Examples will efficaciously draw many others; and by degrees so gain upon Mankind, as to render Vice
 2 fashiona-

fashionable: the Poor and Unknown can only reform themselves, and grieve at the reigning Follies of the Age; whereas a Man in Power, by shewing a just Displeasure against Vice, can bring Virtue into Reputation, and influence all within his Sphere. For 'tis observ'd, that wherever a Man eminent for Virtue resides; his Family, Parish, and the adjacent Places, are better Christians, better Subjects, and better Neighbours, by his Example. The Reverse is, where the principal Person is profane, vicious and immoral; his Example will have Power enough to seduce, poison and corrupt, not only his Domesticks, but a whole Town: their Crimes become universal, like the Plague, and sweep away Thousands; Sins supported with great Titles, pass for Grandeur. Gentlemen therefore, besides the immediate Obligations they lie under of obeying God in their own private Capacity, lie under a collateral one from the Charity they owe to their Neighbours; whence their Crimes carry Scandal along with them, as well as Disobedience.

When the Clergy take upon them to rebuke Vice, (which they are strictly oblig'd to do, provided it be done wisely and respectfully) the bold Sinner cries out, *'Tis their Trade and Interest to defend Religion.*

Religion. This makes their Reproofs, tho' ever so just, lightly esteem'd of. But as there are no such Prejudices against Laymen of Power and Interest, they may more effectually put a stop to the Contagion of Vice and Wickedness.

I cannot dismiss this Head without observing, that People who have no Employment to take up their Time, are easily drawn aside to the destructive Practice of *Gaming*. And this will bring them acquainted with low, mean, and unworthy Companions. For Gamesters commonly are finish'd Libertines; and what can be learnt of them, but vile and serpentine Tricks; as sharking, cheating, lying and swearing? For the unruly Passions, at high Play, will be all inflam'd. What Hopes and Fears; what Pleasures and Pains are often seen on these Occasions? Losses, when very great, are seldom receiv'd with an even Mind; the Temper and the Money go off together; and all Impressions of Worth and Honour are lost.

As to the Consequences of this pernicious Practice, they are frightful and amazing. The trembling Wife and miserable Children are reduc'd to Poverty. Prodigious Sums of Money, and perhaps a large Farm, as it has sometimes happen'd,

pen'd, may be lost in a Night. A Farm, that has been got by the laborious Industry and Toil of his Ancestors; preserv'd many and many Years in a Family by great Care; and now, at last, is swept away on a sudden by the Turn of a Card, or the Cast of a Dye. A violent Fire drove on by tempestuous Weather, can scarce ruin a Man with more Expedition; for Gaming, like the Quicksands, devours an Estate in an Hour. Then the Man is all in a Flame; and perhaps (I tremble to name it) when he thinks on his Circumstances, and how he is fallen from a prosperous Estate to an adverse one, lays violent Hands on himself. The many Instances we have had within the Compass of a few Years, of this dreadful Sin, of Mens usurping the Prerogative of God, by hastening their own Ends, makes it useful, and absolutely necessary, to say something on this Head.

Life is the Gift of God, who alone breath'd into Man the Breath of Life; which therefore is to be kept for his Use, and not flung away without the Creator's Leave. *Self-murth*er indeed, were there no other Aggravation, save the bare defacing the Image of God, is as bad as the *killing another Man*. But when this Image is destroy'd by ones self; and that too,
contrary

contrary to the fundamental Love of ones self, commanded by God, as the Measure and Standard of the Love we shou'd bear to our Neighbour; it then becomes a complicated Abomination, made up of the worst of Crimes against God, and ones self. Besides, *Self-Murther*, whatever Men may think, is yet, in Truth and Reality, the greatest Mark of Cowardice. What is it, but Fear, that makes the Centinel forsake his Post? And is not the Despair of conquering, that makes the cowardly Soldier chuse to run and quit the Field? And are not all these Basenesses, nay, infinitely more than these, chargeable on the *Felo de se*? For he not only deserts the Post, which God had assign'd him: He not only flies from his Colours, and runs out of the Field; but runs away from himself too, because he can run no farther.

We know how closely the Soul of Man is united to the Body; and therefore, how contrary is it to the Voice of Nature, to have it destroy'd by the same Hand, that was nearly concern'd to preserve it? Suicide then is a Crime, that cannot be acted without a Violation of what seems the most universal and radicated Law of Nature, *Self-Preservation*. Every Man is desirous of his own Happiness, and has
a na-

a natural Dread and Horror of any thing that can destroy it. Nay, every irrational Creature struggles hard for the Conservation of his Being, and flies from what is destructive of it. You seldom or never hear of a Brute's becoming *Felo de se*, but takes all care imaginable to preserve its own Welfare: And tho' *Seneca* has greatly extoll'd *Cato* and *Lucretia*, calling the Attempt they made upon themselves, *Untainted Honour*; tho' some loose Poets of our own Nation have celebrated this horrid Practice with their Encomiums, *O Death, thou gentle End of human Woes*; tho' our modern Heroes, when beset with sore Trials, boldly affirm, that *killing for Honour*, or to put an end to a miserable Life, is not *Murther*, but *Gallantry*, and *a noble Enterprize*: Yet we assuredly know, that whosoever shortens his Days, moves beyond his Sphere, and meddles with what is the sole Property of the divine Power. Senseless Mortal! art thou fitter to determine the Periods of Time, than that extensive Providence, which hath been from everlasting? Believe it; 'tis a dangerous Usurpation to be tampering with Life and Death. We don't find in History, that any other Nation under Heaven is so apt to be guilty of this unpardonable Crime, as the
 People

People of *England*. Unpardonable, I say; for the most courtly Casuist dares not affirm, that it will be pardoned. We shew our Detestation of it, by driving a Stake thro' the dead Body, as a publick Horror to all that pass by. So fatal is the Sin of *Suicide*, that it not only draws on the bold Offender swift Destruction; but it brings Misery, Distress and Woe unspeakable upon the Family, Friends and Relations. He therefore that commits this horrid Sin, shews that he is divested of natural Affection; that he is barbarous, and void of all Compassion, even to those to whom by the strictest Ties, by the plainest Laws of God and Nature, he is bound to express Love and Compassion. 'Tis a most savage and inhuman Act, to be the Cause of Trouble and Anguish of Soul to so many innocent Persons. He robs his Posterity perhaps of their *All*, by one *devilish Action*; or, if not this, he entails certain Misery and Reproach upon them. The Memory of what he hath wickedly done, will not only be reflected on by them to their Sorrow; but it will be cast in their Teeth by others. If all the Circumstances of this dreadful Sin were well consider'd, they are enough to break the Hearts of the surviving Relations. See the desolate Widow; the Children

dren or Acquaintance! How are their Souls distracted with different Passions! Behold the afflicted Mother transfix'd with the Sword of Sorrow! Behold the rest of the Friends weeping, and mourning, and languishing with Grief, crying out in the Bitterness of their Souls. And how, alas! shou'd it be otherwise? Since the Life in which they now are, affords them no Diversion, no Comfort at all; but is a wretched, melancholy Life; a Life of Pain and Uneasiness, full of Miseries and bitter Reflections on the dismal End of their Acquaintance; and how he shall escape the Terrors of the last dreadful Day!

The Murtherer of himself vainly hop'd to make his Condition better; but indeed 'tis infinitely worse: For, after Death, he must not think that he sleeps, or is in a State of Insensibility; but that he shall be presently convey'd to an Abode, where he must remain alive, and in Misery, till the Judgment of the great Day; when he shall be sentenc'd to an irreversibile and greater Torment. O cou'd he but see Self-Murtherers in their Flames: Cou'd he but hear them cry in the midst of their Torments; how wou'd he tremble and dread to follow them in their Sin, which he sees hath plung'd them into all those Miseries?

Miseries? One single Hour in this Place shall be more insupportable, than Ages of the Troubles this Sinner had such an Aversion to submit to. The Afflictions he was to endure in this Life, wou'd have found some Intervals of Ease and Comfort; or, at least, wou'd quickly have had a Period: but the Tortures he now must bear, have no Intermission, no End. The Self-Murderer is hurried away in the Guilt of his own Blood, and has no Time for Repentance, which is requir'd to Salvation.

But how is it known, say some, but God may have Mercy in Store for such unhappy Sinners? We answer, God in his last reveal'd Will hath declar'd, that true Repentance is requisite to eternal Bliss; and Self-Murder is such a hasty Dispatch of Life, that no Time is allow'd for this necessary Duty: for he dies in the very Fact. 'Tis a strange Supposition of some, that the Self-Murderer may repent of his Crime before 'tis committed. But this, I am sure, is such a Repentance, as can never extenuate; but doth, in the highest Degree, aggravate the Sin. To beg of God Forgiveness, for a Crime that a Man is resolv'd, deliberately, and with an obstinate Pride, to commit, must be an Offence of that presumptuous Nature,

ture, that I am at a loss to describe it, as it deserves. Nothing can be thought in the least to mitigate it; but a Person's being truly depriv'd of his Reason and Understanding. As, when the Devil takes Advantage of melancholy and deep Perplexity of Heart, to ruin and seduce unstable Souls, by tempting them to black Despair. And now to take it for granted, and lay it down for a standing Maxim, that every *Self-Murderer* must be *non compos*; that no Man wou'd do such a terrible Action, unless he was distracted, is without all Reason. For, to what Purpose wou'd it be for the Law to appoint an Enquiry to be made, as it doth in this Case? Our Laws wou'd not only be impertinent, but unjust, by *affixing a Punishment* to such an Act, as the Person that commits it cannot help. But 'tis notorious, that some have destroy'd themselves wilfully and advisedly. Others have prefac'd the bloody Crime with Devotions, and a Shew of Religion; they have quoted Authorities in Defence of their monstrous and unnatural Crime; and censure those, as uncharitable Christians, that shou'd think amiss of their future State. 'Tis not for Man to pronounce any Person *damned*; but yet, if there were ever any Cause to fear, 'tis in the

the Case of *Self-Murder*. There are so many aggravating Circumstances that concur to enhance its Guilt, that (as I said before) there is very little room left for Charity or Hope. It favours of Atheism and Infidelity, as if no future Rewards or Punishments were appointed. 'Tis a Scandal and Reproach to Christianity, to one of the most eminent Virtues that it teacheth; which is, *Patience*, and a *Resignation to the Will of God*, in all things. Avoid these Afflictions we cannot, unless we cease to be Men. Let us try therefore patiently to endure them; so shall we make that, which is a Torment to others, an Instrument of Virtue to ourselves. What are we, poor and weak Wretches, that we shou'd expect to be exempted from Troubles and Losses? What have we done to confine the Favour and Protection of Heaven? It was never design'd, than any Man in this Life shou'd arrive at a State of absolute Safety. Sore Trials are appointed for the Improvement of our Virtue; and God softens and rewards them with inward and heavenly Comforts, that they may bear up against the sharpest Afflictions. All Excuses made in behalf of this Sin, are very insufficient and wicked. Some great Affliction, as Loss of Friends, Poverty, or Sicknes,

&c. may befall Men: But must they fling
 away their Lives in a Pet; and not wait till
 God, who sent them, shall think fit to
 remove them? Do they know better than
 Omniscient Wisdom, when, and how to
 deliver themselves from the afflictive Cir-
 cumstances of this mortal Life? If they
 are oppress'd with Sufferings of any kind,
 these bring their Profit with them. *It is
 good for me, says David, that I have been
 in Trouble.* We are not able to behave
 well, when all things go smoothly on;
 therefore most People have Reason to bless
 that Providence, which sends Crosses up-
 on them. For then they are touch'd with
 inward Remorse: then they consider, and
 are justly humbled for their former Crimes.
 If the Calamities therefore sent from
 Heaven shall have their due Effect, and
 chastise you for your Transgressions, and
 brighten all your Virtues; the Lord who
 gave the Stroke, shall also heal it. Pro-
 sperous Events, after you have been tried,
 shall break in upon you, like a glorious
 Sun after a total Eclipse. The humble
 Sufferer, at last, shall be translated from
 this Valley of Tears, to a Life of immor-
 tal Glory, with his God and his Redeemer.
The Afflictions which are but for a moment,
 are fully recompens'd by the sweet Socie-
 ty of Saints and Angels, and *the Spirits*
 of

of just Men made perfect. Let not then any Coward, for fear of what might happen, separate Soul and Body; but arm himself with Patience, waiting *till the appointed Time of his Change shall come.*

To this Sin of *Self-Murder*, we may join another much like it, the fashionable Vice of DUELLING.

The Pretences made for this abominable Practice, are also usually very weak and full of Vanity. What says the swelling Hector, *Shall I tamely bear to be call'd Liar? Shall I suffer my Honour to be blemish'd?* Yes certainly, say I, rather than spill your Blood to wash out the Stains. You pay too great a Regard to your ill-bred Adversary, to hazard your Life and Soul, that you may gratify his fretted Spleen. Egregious Folly! Think it not below you to condemn and pass by these rude Affronts, for your own Sake, and for Christ's Sake. Was not his Innocence slander'd, even his good Deeds repaid with Malice and Ingratitude? And shall not the Contemplation of his Example teach you to bear Injuries? The contumelious Usage, the Calumnies and Censures of Men, who speak ill of you, are design'd by God, perhaps, to bring you

to a modest Opinion of yourself; they are to cure your Ambition and Vain-glory. But if you will not, cannot bear Injuries; will nothing satisfy your Revenge, but the Blood of the Reviler? Murther! the very naming it strikes us with Horror! So dreadful is the Crime, that no Sanctuary was provided for the guilty Person in *Israel*: *Thou shalt take him, saith God, Exod. xxi. 14. from mine Altar, that he may die.* How daring is it then in Man, thus to defy the Majesty of God? And how unnatural, to do such inconceivable Damage to a Neighbour, as to rob him of his Life, the most dear and valuable of all earthly Blessings?

Enquire into the Cause of the Challenge; what a Trifle does it appear to be? These Duellers may kill themselves, and as suddenly as he that shoots himself thro' the Head, or falls on the Point of his Sword.

This is to *die*, as a *Fool dies*. *O that Men were wise, that they wou'd consider their latter End!* Who hath bewitch'd them, to break thro' all the Restraints of Humanity and Religion, and comply with the Devil to their utter Destruction. How cautious ought all to be, not in this, or in any other way, to fling themselves hastily into the dreadful Abyss of Eternity? Surfeiting and Drunkenness, and
all

all other Occasions of shortning Mens Days, (whereof so many thousands are guilty) may be said to be the Ruin of their Families, and Destruction of their Souls.

From all the foregoing Particulars, it appears, that to an ill-manag'd Education, or the Want of a good one, are owing, in a great measure, those Disorders, which shake and disturb the Peace and Quiet; and undermine the Pleasure of a numerous Family. Had Lads been train'd up in the Practice of all relative Duties from their tender Years, and taught contentedly to receive, what Providence thought fit to inflict; not to murmur or repine at any Troubles that seem heavy; but to acknowledge the Mercy of Heaven, even in the Pains they endure, whether of Body, or Mind, or Estate; better Measures, in all probability, had been taken.

I pass on from the Laity to the Clergy, and am to prove, that

As Education is ornamental, and of great Use to Magistrates and Gentlemen of Rank; so absolute *Necessity* requires it in DIVINES.

Their Office, if rightly perform'd, is, of all others, the most difficult, and by far of the greatest Importance: and therefore a larger Share of Knowledge is expected from them, than from Professors of any other kind. How otherwise shall they arrive at Judgment in such a degree of Perfection, as, in all perplex'd Cases, to guide the Laity? Divines ought to have a ready Apprehension to find out the Truth; and a solid Judgment to explain it. To this must be added, a Propriety of Language to express themselves; of Eloquence to persuade; and of Prudence to direct all that are committed to their Charge. And as the Advantage of Speech in general, is an Excellency peculiar to Mankind, and sets them above Brutes; so Eloquence exalts those that are Masters, and Professors of it, above the rate of common Men. By this is meant, all that is necessary to make an accomplish'd Orator. This does not consist only in Perspicuity of Expression, elegant and apt Words, and full Periods; but must also be strengthen'd by other Ornaments, and Graces. Every Word shou'd be inspir'd with Life and Vigor, by a sweet Pronunciation; by due Risings and Fallings, as is best accommodated to the matter in hand. All which is to be set off with an unaffected-

unaffected Action; so as that the Countenance, the Hand, the Body; and every Gesture shall speak, as well as the Mouth, and represent all the Affections of the Soul within *. For, the Orator knows not this Art, if he don't in his own Person, put on the Passions, which he labours to infuse into others.

But Eloquence in a Divine, say some, is not requisite; since the greatest momentous Truths they teach, will of themselves persuade, and want no artificial Helps to recommend them. But let it be consider'd, that Misinformation, or ill Habits, have bias'd Mens Affections, and set them violently against the Truth. Therefore they want a different Treatment from what wou'd do with Minds unprepossess'd with false Opinions; so that the Strains of Eloquence are of absolute Necessity to render harden'd Sinners more soft and pliable. Its chief End is to fortify and protect Religion against Heresies and Falshood; that so Truth may not suffer, for want of proper Weapons to defend it; and I cannot do greater Honour to *Whitgift's* Memory, nor greater Service to Candidates for holy Orders, than by pointing out his extraordi-

* See more particularly the *Art of speaking gracefully*, p. 139.

nary Qualifications for them to follow; for, his Performances when a Priest, are worthy to be recommended to all Clergymen. Now, this our learned Prelate was observ'd to be remarkable, for what will be a Credit and Honour to those who minister in holy Things;

1. Decent, distinct, and devout Reading in the Church.

2. Eloquent Preaching.

3. Private, and well circumstantiated Reproof.

4. An unblameable Life, and being useful in all Stations.

1. *Whitgift* was remarkable for decent, distinct, and devout Reading in the Church. All took notice of, and admir'd his grave Pronunciation; and it seems a matter of Astonishment, since 'tis of such great Importance to administer the various Offices of our publick Liturgy with a right Accent; that 'tis not more studied and practis'd. Some have wish'd, that no one was to be admitted into holy Orders, till his Performance in this kind was tried; and had the Approbation of those, who cou'd find out a vitious Habit, and correct it. For the Way of performing the outward Part of Religion, has
a great

a great Force and Efficacy towards the obtaining the inward Effects of it. Therefore no Pains shou'd be thought too great, to qualify and prepare Men rightly to perform the publick Service of our Church. A careless, hasty reading of the Common Prayer, as if 'twas a Burthen; quenches the Spirit of Devotion; and is chiefly the Cause, that the Adversaries of it abuse the whole Office, calling it a *dead Letter, and beggarly Elements*: and then 'tis not to be wonder'd at, that others despise, what we ourselves do not duly regard. Whereas, the Variations of the Voice suitable to all the different Parts of that excellent Office, wou'd make the Votaries feel devout Affections of the Mind. Had every Word its due Emphasis and Accent; was the Voice grave or joyful, according to the Nature of the Sentence; was the whole Office read distinctly, forcibly, and warmly; it wou'd receive a new Life, and a new Soul. But some, without Sense or Skill, make such sudden Elevations or Depressions of the Tone, that it gives great Offence; causing the Hearers to laugh, gaze about; and their Minds not at all to be mov'd with those heavenly Exercises. *Whitgift* therefore when he officiated *, that the

* *He was now Parson of Teverham near Cambridge.*
Sir Geo. Paul, p. 7.

Prayers might be more affecting, and have a good Influence, utter'd them in such a manner, as became those Prayers, *i. e.* with such a distinct, grave, and pious Voice, as convey'd to the whole Audience, the Vigor, Life and Spirit of the Devotion therein contain'd; which certainly is as great, as ever was in any human Composition. But, as *Whitgift* inflam'd the Congregation with Ardor and sprightly Zeal in reading; so was he eminent for another Part of the ministerial Office, that

2. Of *Preaching*.

This was not ordain'd, as a temporary Ordinance to serve the primitive Times only; but hath been, is, and will be, of constant Use to the World's End. For, there will be always Hereticks to be confuted; weak Christians to be strengthen'd; and doubtful ones to be satisfi'd; the Pious are to be directed, and the Wicked reprov'd. Now, Preaching is the ordinary Means God has appointed in his Church for all these Occasions. Accordingly our pious Divine was never wanting in what was his Duty. For, the Writer of his Life * assures us, that he was a *constant Preacher*, (*unless hinder'd by ex-*

* *Sir George Paul*, p. 87.

traordinary Business) and that his Gift that way was excellent; that when he preach'd, 'twas as if you heard St. Austin himself; or some of the ancient Bishops in the primitive Church. His Matter was also solid, full of sound Learning, plentiful in Authorities out of Scripture and Schoolmen; and so singularly applied, that he much affected his Auditory therewith. Thus he often mov'd Mens Minds; and that not by the Force of Eloquence only; but by his pious Life, answerable to his religious Sentences; the Opinion and Confidence which the People had of his Integrity, was very great; because he liv'd unspotted of the World, and would not any way be corrupted *. His Action and his Gesture were so grave and devout; his Words so tender, and without Affectation; that he never fail'd of moving his Congregation. Before he left Worcester, (where he was Bishop some Years) he preach'd his Farewel-Sermon; the neighbouring Gentry and Clergy throng'd to hear his pious Discourse; and his pathetic Address made the Audience, which was a very great one, tremble and weep: He touch'd and mov'd every Spring of their Souls, and struck such a Concern and Compunction into their Hearts, that the whole Congregation went out of the

* The same Writer of his Life, p. 88.

Church,

Church, all in Tears, with their Eyes fix'd on the Ground. And 'tis not to be wonder'd at, since in the Scriptures are the most important Subjects, and the most weighty Arguments; that if any thing can possibly move, these can: There only wants a solid Judgment, and decent Elocution (of which *Whitgift* was so great a Master) to give them their proper Force and Energy. How comes it to pass then, that our learned Clergy have no better Success? For, many excellent Men both for *Preaching* and *Living* are not so happy, as to convert all the Sinners in their several Parishes. However, tho' this be discouraging to the Endeavours of a good Pastor; yet some will obey, and be sav'd by these efficacious Means; and 'tis worth all their Pains, if they bring a few Souls to Heaven. For God will reward a good Shepherd, not after his Success; but according to his Labour. The Reason why People in these Days are not profited, is, that too many Auditors come to hear out of Curiosity; to make Observations, in order to dispute all the Week after. Every one will judge by his own Taste. Some expect to be entertain'd with polite Discourses; the Periods must be even, and round; witty Sentences inserted, or the Performance is condemn'd, as flat, dull,
and

and insipid. Others demand learned Observations, Sayings from the Philosophers and Fathers, or the Discourse, in their Opinion, is of no Value. Nothing but Politicks; or else deep Points in Religion, are an Entertainment to many Palates; who delight to have their Heads fill'd with matter for Strife and Debate. These are the various and contrary Qualifications, that have been requir'd of Preachers by the Ignorant and Foolish; and those Divines, who are so weak, or so wicked, as to gratify them, often occasion Wrangling; and sometimes a Separation from the Church. But our *Whitgift* never pleas'd these distemper'd Palates, by entertaining his Hearers with Wit, Politicks, or mysterious Points in Divinity; his only Aim was, as it ought, to save the Souls of them that heard him. When some reigning Sin was to be oppos'd, or Heresy confuted, (as Popery and Puritanism in his Days) he deliver'd to the Congregation, the *true Faith once deliver'd to the Saints*. And if we wou'd copy after him, the great and fundamental Points of Religion shou'd be maintain'd; and whatever Doctrines tend to the destroying the primitive Tenets, oppos'd; for he is a very complaisant Divine, who out of Views of Preferment, can desert or be-

tray that Truth, which he has solemnly sworn to defend. Farther,

That *Whitgift* might promote the Salvation of those, over whom *the Holy Ghost* had made him *Overseer*, he us'd

PLAINNESS OF SPEECH;

Adapting his Words to the Capacity of his Congregation. A Preacher, without imitating him in this respect, will be a Barbarian to his Parishioners; and since he is to instruct them, not in small trifling Affairs, not in Matters of a short Continuance; but in things relating to their everlasting State: Words hard to be understood, are a Fault, for which no Defence can be made. The Orators and Rhetoricians of old, were fond of being thought eloquent, because their only Design was to be held in Admiration: but the Ends of Preachers of the Gospel, are far more noble: They are to speak with serious Gravity, as being commission'd to reconcile Offenders *to the King of Kings, and Lord of Lords*. They are not to chuse therefore the *enticing Words of Man's Wisdom*, or Excellency of Speech; but a nervous, smooth Plainness. Young injudicious Hearers; who expect more to be pleas'd, than to have their Affections wrought

wrought upon, may commend Wit and fine Flourishes; but the wise and sober despise these youthful Trifles. If any one shou'd take upon him the Character of an Ambassador from the greatest Prince on Earth; and deliver his Master's Will in quibbling Witticisms, his Discourse wou'd seem contemptible and absurd. With how much more Care then ought he, who is commissioned by the Broad Seal of Heaven, to avoid a childish Style? An Affectation of glittering Beauties defiles the Purity of God's Word; which of it self is grave and natural, and wants no other Ornament. An industrious Labour to adorn and strengthen a divine Discourse with pagan Rites, is to weaken and debase its inward Worth. For there is in the sacred Volumes alone, a rich Treasure of all Graces and Beauties; which, if well studied, will furnish a Preacher with Examples on all Occasions. *Whitgift*, a divine Orator, represented the Doctrines of the Gospel clearly; forcing the great Duties of it, with an affectionate Eagerness and Concern. He never aim'd at any sparkling Thought to draw Attention; his chief Study being to profit; not to shew himself *witty*; but to make his Hearers *wise unto Salvation*. Yet to prevent Mistake, I add, that by

O plain

plain Preaching, is not meant what is slight, vulgar and unpremeditated (which the Ignorant commend as familiar) but what is easy, manly and solid; and none but the Learned can compose after this manner. Common Proverbs, vulgar Similitudes, and clownish Phrases, are not becoming the House of God: These make all Men, who have any Ingenuity, blush. As nothing is so great, and noble in itself, as Divinity; so nothing is more shameful, than to treat it in a sordid way, unbecoming the Dignity it requires. If a Preacher has no Vivacity in his Style, and knows not fervently to stir up his Audience, he is ignorant of the great Tidings that are to be proclaim'd. Not so our *Whitgift*: He brandish'd the Sword of God before the Eyes of Sinners, and brought the *Disobedient to the Wisdom of the Just*. Such awakening Subjects were insisted on by him, as could not fail of alarming the Conscience, and rousing thoughtless Criminals out of the deep Slumber they were fallen into, by the Softness of a pleasurable Age. He persuaded Men by the great Advantage, and blessed Consequences of a good Life, and the Duties requisite to it; by the Terrors of Death; of the last Judgment; of Heaven and Hell, &c. Some pitch on
abstruse,

abstruse, difficult, or barren Subjects, only to boast of Wit and Learning: They aim to shew something; and so they do; but 'tis only their own Conceitedness.

Pagans, we are inform'd, cou'd appear vehement and rais'd even upon worthless Occasions. Art and Force of Eloquence were display'd on things of small moment; yet they led their admiring Hearers how they pleas'd. Shou'd not then the most august and tremendous Objects of our Faith have a stronger Influence over all Mankind? But because some Vices are improper to be reprov'd *openly*; our *Whitgift*, 3dly, did, when Occasion offer'd, exercise that shamefully neglected Duty

Of Rebuking in Private.

He knew some Persons were strictly oblig'd to have a particular Regard to the Conduct of others; according to that of St. Paul, 2 Tim. iv. 1, 2. *I charge thee before God, and the Lord Jesus Christ, Reprove, rebuke, exhort with all long suffering.* This is the Duty of Parents towards their Children; of Tutors and Governors toward those, who are committed to their Care and Education; of Bishops and Pastors to their Dioceses. All these are strongly oblig'd to the Discharge of this

Office ; to warn giddy, unthinking Sinners against evil Courses, and to admonish them with all Authority. For thus says God, *Ezek. xxxiii. 8. If thou doest not speak to warn the Wicked from his way, and that wicked Man die in his Iniquity; his Blood will I require at thy Hands.* That is, He who wilfully loses another's Soul, must satisfy God's Justice by the Loss of his own. The Discipline of Camps condemns those, that are set on the Watch, if the Enemy approach on that Side, and they give no warning. But if the People are warn'd of the Danger of the Sins, he sees them guilty of; and they regardless, go on to their own Ruin; then they are *Felones de se*; they are guilty of their own Destruction, and the Priest is clear of Blame.

Whitgift shew'd the Compassion of a tender Shepherd to a wandring Sheep; when a Person was going astray, this careful Pastor went to the Offender, and exhorted him earnestly to beware of the particular Sin, he saw him incline to. If Bishops, Pastors of a Flock, and Guardians of Youth, shall neglect to *reprove*, and exhort; how many hopeful, but unwary young Gentlemen, may justly thus complain: *We alas! were ignorant and unthinking; but you instructed us not, tho'*
we

we were committed to your Charge. We suffer'd our Appetites to have an absolute Ascendant over us; and you restrain'd us not. You were silent; and by your Silence have destroy'd those, whose Happiness you were oblig'd to procure. Our Misery is occasion'd chiefly, by your letting us alone, without any due Reproof, or Exhortation. O had you taught us our Duty, and reprov'd our Folly, we were ready to hearken; had you warn'd, reprov'd, or punish'd, and made us obey; it had not been with us, as now it is.

Had there been no positive Precept, yet the very Nature of the thing shews, how much all that have a proper Authority were oblig'd to this Duty; which is so agreeable to the great End and Design of the Christian Religion, *the Salvation of Mankind*. For, as no one can, without the highest Injury to himself, and his own eternal Welfare, fall into a bad way, and continue in it; so neither can any one do his Friend a more real Kindness, than by endeavouring to draw him out of it: and nothing is more useful to this End, than private Admonition. 'Tis a grand Mistake to imagine, that People are to be instructed only from the Pulpit: Divines must apply themselves, not only in publick; but also in private, to the

Ignorant and Erroneous; to such as are careless in good, and bold in evil Works. These Exhortations and Reproofs we take most kindly, and are therefore most likely to work a Reformation. He that carries on this Work continually with Prudence and Judgment, will *both save himself, and those that hear him. Whitgift*, that great Pattern of Love and Charity, us'd all prudent Methods to rescue all, such especially as were committed to his Charge, out of the Jaws of the Devil; and to translate them from Misery here, to Life and Immortality in the next World. This is the wonderful Result of seasonable Reproof: And among all the Charities that *Whitgift* did, none was greater, than his endeavouring thus to reclaim an offending Brother. This vigilant and laborious Divine, who was by the Court chose Umpire of all Disputes, was rebuking Offenders almost every Day: By his prudent Management, the Stubborn and evil Doers were brought to a Sense of their Errors, and a due Submission *. The Account wou'd fill a Folio, shou'd I say all that he did in this kind. The People bless'd this true Friend that reprov'd them, and the charitable Hand which assisted them to their Happiness. *Whitgift* knew,

* *The Reverend Mr. Strype, p. 69.*

that

that he was a Shepherd, whose Office was, *to feed his Flock in green Pastures, and to lead them forth besides the Waters of Comfort; and with his Shepherd's Staff, to drive in such, as wander in the Vallies of Death and Destruction*, Psal. xxiii. 2, 4.

If a Sin be committed, by which the Glory of God, and the Honour of our blessed Saviour, or the Truths of the Gospel are openly impeach'd, can a faithful Servant of Christ be silent? No; he will vindicate the Majesty of God, the Truth of our Religion, as publickly, as the other impeach'd them; and shew, that his Zeal for them, is not less than the Blasphemer's Boldness against them. The high and honourable, how great soever they may seem to be, are yet but Men: the Powerful, we find, are expos'd to Sin, as well as Peasants; and shall be no less accountable to God for their evil Doings, than the meanest of the People. For we cannot in the whole Bible find one Passage that exempts them, any more than others, from Punishment for their Sins. However, tho' Offenders are Men of Wealth and Honour, and must be reprov'd, as well as the Poor; yet 'tis not for every pragmatistical Person to step forward, and take upon him this difficult Office. No: this must be done by those

only, who have the Care of their Souls committed to their Charge. They who stand accountable to God for them, may, nay, must rebuke Sinners, tho' they are above them in Age, or Authority: But this must be observ'd, that they do not lay aside the Respect, which is due to them in this World, while they aim to make them happy in the next. *Whitgift* therefore reprov'd after the most soft and respectful manner, and let the Criminal know, that his Admonition proceeded from a true Concern for his Welfare; and that it was to reconcile him to God, in order to save his Soul.

Now, that his Rebukes might meet with good Success; he observ'd the critical Times, when Impressions of Religion were most likely to succeed. When an Offence was private, he chose a private Place; and us'd a mild and friendly Reproof; according to *St. Paul's* Direction, *Gal. vi. 1. Brethren, if a Man be overtaken in a Fault, ye who are spiritual, restore such a one, in the Spirit of Meekness.* He, the most compassionate Casuist, did not expose, or upbraid his poor mistaken Brother; but treated him with the tenderest Affection; and was as deeply mov'd at his Ignorance, as if he had been a blind Wanderer upon the Brink of a Precipice,
without

without a Guide: What Inhumanity wou'd it be, not to warn such a one of his Danger? But it is a more dismal Sight, to see a Sinner blind-fold, ready to fall into the bottomless Pit, for want of one to direct him to eternal Bliss.

Our Prelate knew, that as God had committed many Mens Souls to his Charge, so he wou'd require an Account of them at his Hands: Upon this Account it was, that he so frequently reprov'd the Offenders of that Age after *St. Paul's* Example, who dealt very freely with that great and harden'd Sinner, *Felix*. He did not sooth him up in his sinful Courses, because he was of high Quality; but faithfully discharg'd his Office, and denounc'd God's Judgments against Sin, and against those particular Sins, which he knew *Felix* to be guilty of. This Governor's judicial Administrations were, we are inform'd by *Tacitus*, partial and unfair: he made no Scruple to violate the Laws of Justice; for he punish'd the Innocent, to ingratiate himself with the Multitude. *Josephus* informs us, that he was an ill Man also in a *private Capacity*, being notorious for his Lewdness and Debauchery: As a Proof of which, he had by indirect Means prevail'd on *Drusilla* to forsake her *lawful Husband*.

Husband. Now, where was the Honesty of persuading a Woman to violate the most solemn Promises, and to stand perjur'd upon Record? How suitable then was St. Paul's Subject, when he *reason'd of Righteousness, Temperance, and a Judgment to come.* He, 'tis suppos'd, prov'd the Certainty of a *future State*; and that tho' a Sinner in this World might be too powerful, and too big to be corrected; or, tho' a Judge might be softned by Flattery, byas'd by Fear, or brib'd with Gold, to elude the Laws; that there can be no such Management at the *last Day*; but that the Enquiries shall be very strict, and the Sentence impartial. Now, how nearly, how deeply was *Felix* concern'd in this Discourse? Yet he was so far from abusing the Apostle, because he had disturb'd him in his Sins; so far from making the Preacher *tremble*, (as the manner of some is) that he *trembled* himself.

Whitgift, if a Person refus'd to comply with his good Advice, and to reform upon his Admonition, did not, after frequent and repeated Offers of doing him good, think himself oblig'd to contend with him any longer, but committed the Affair to God; and endeavour'd to gain that by his *Prayers*, which his *wise Discourses* could not effect.

That

That this excellent Duty of private Admonition, which might reclaim Thousands of poor, unthinking Sinners, shou'd in a manner be laid aside, is greatly to be wonder'd at, and lamented. However, it must be own'd with Grief, that there are many Discouragements to this friendly Office. For, the Proud and Passionate will not bear even a *soft Rebuke*; they look on it, as a Boldness, and a great Affront, and esteem it as a piece of Gallantry to condemn the Profession, as well as the Reproofs of a Priest. But *Felix*, though a Heathen, when his Crimes were charg'd upon him by *St. Paul*, did not look on himself as affronted; did not laugh at, nor ridicule the Doctrine of a *future Judgment*; nor do we find that he call'd the Apostle *saucy* and *insolent*, because he talk'd freely with a Person of his *Rank* and *Station*; and laid his Sin and his Danger plainly before him: He did not think himself too big to be corrected; too great to be told, that he was a Sinner, and in danger of being undone to all Eternity. No; he was attentive to the Apostle's Discourse, and took it, as 'twas design'd, to himself. He did not insult the Preacher, and expose his Office; or scorn to be reprov'd even by his *Prisoner*. Thus *St. Paul* dealt freely with the Governor, as
the

the Prophet *Nathan* did with *David*,
 - - - *Thou art the Man*. And this is the
 Method all Preachers of the Gospel ought
 to take, and reprove those Sins in particu-
 lar, which they know the People com-
 mitted to their Charge, to be guilty of;
 and not cry, *Peace, Peace*, to their Peo-
 ples Consciences, when God says, *there*
is no Peace. But this plain Dealing, you
 say, may prove dangerous, and be a Bar
 to all your future Hopes. We reply, that
 a faithful *Pastor* is to do his Duty; to be
 vigilant and courageous in driving away
 strange Doctrines, and pernicious Here-
 sies: and rebuke, in order to reclaim,
 lewd and scandalous Offenders.

If Bishops, Pastors and Teachers, Ma-
 sters of Families, Instructors of Youth,
 &c. do not reprove the Wickedness of
 such as are committed to their Care,
 (when they hear of any particular Sin in
 Vogue) 'tis a most unwarrantable Com-
 pliance; and a manifest Proof, that they
 fear Man, more than God.

Our *Whitgift*, when a Quarrel, which
 was in danger of being attended with
 Blood-shed, happen'd between two Gen-
 tlemen of Rank and Condition *, endea-
 vour'd by much Persuasion to reconcile

* *Sir John Ruffel, and Sir Henry Barkely. Sir*
George Paul, p. 31.

them.

them. When that was ineffectual, he us'd sharp *Reproofs* and *Threats*; and at last, prevail'd on them to be good Friends. He did not flatter the Great, the Rich, or the Honourable to their Ruin; but *boldly rebuk'd Vice*. 'Tis greatly to be wish'd, that Men would pay more Regard to seasonable Admonition, and encourage the Clergy to revive this beneficial Office. If the Powerful, by angry Resentment, drive away their honest Advisers, woe be to them! For then they are left to their Sins, and consequently to their Destruction. But, alas! we have too many, like *Nero*, forward to commit Sin, but enrag'd when they are told of it. They are proud and foolish, obstinate and scornful, refusing to open their Ears and Hearts to wholesome Counsel. Of such there is little Hope, that they will be converted and live: but a tender Christian, tho' he is ruffled, and discompos'd at first, yet in time he will be sensible of his own Danger, and your Kindness: He will then abhor those that flatter'd him; and love his kind Reprover, according to that of *Solomon*, Prov. xxviii. 23. *He that rebuketh a Man; afterwards shall find more Favour, than he that flattereth with his Tongue.*

Whitgift,

Whitgift, that he might find Success, always began his Reproofs with gentle Methods, and express'd a true Affection for the Sinner; and his Displeasure, only against the Sin; fully convincing him, that a tender Regard for his temporal and eternal Welfare, were the only Motives of his Admonition. But let it be granted, that he had drawn upon him the Anger of foolish Men; this Thought wou'd buoy up his Spirits, that he was assur'd of the Favour of God; he remember'd on whose Errand he came, and whose Commission he had; and that there are Times, when *they who please Men*, are no longer *the Servants of Christ*: Times, when a Freedom of Speech, so much spoken of in the Scriptures, is absolutely necessary; and that, as by an undaunted Firmness of Mind, the Gospel was at first propagated; so by the same, it must still be maintain'd. For their Encouragement, it may be depended on, that God will always stand by those, who wait at his Altar, and discharge their Office by courageous Prudence. And if their kind Intentions are sometimes disappointed; if some are angry, and others misrepresent what they do; against all Discouragements, they must arm themselves with Christian Fortitude; and whatever is the

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Result

Result of their Labours in this World, they cannot fail of receiving a glorious Reward for them in the World to come.

But as *Whitgift* read Prayers with great Devotion in the Church; had an excellent Gift of Preaching, and reprov'd Offenders with Prudence and Fidelity; so he adorn'd all these Qualifications with *Innocency of Life*, that he might serve the Lord also by his *good Example*. *St. Peter* expressly requires *, that Pastors be exemplary to their Flocks. Preaching is but half their Duty: A careful, sober Life is as requisite for Example, as the other for Instruction. *Origen's* Character, 'tis said, was the chief Cause that his Preaching made so many Converts. For the People knew, that his Words and his Actions did exactly agree. While his Lips taught, what should be done; his Life directed them how to perform it. Therefore 'tis of the last Importance, that the Clergy be unblemish'd, and exemplary in their Conversation; for neither Wit, nor Learning, Eloquence or Education, will be ornamental to them, unless they lead good and pious Lives.

We descend, in the last place, to shew the Usefulness of Education to the *common People and Traders*.

* 1 Pet. iii.

Learning,

Learning, tho' valuable in itself, and highly esteem'd by the Generality of Mankind, as a great Accomplishment, and infinitely to be preferr'd to any the most exalted Degree of Fortune; is not to be acquir'd by all. However, though some Children may seem unfit, or incapable of great Improvements, yet the Educator must not neglect them, or despair; all Labour will not be lost: they may be mended and better'd, tho' they are not of a Capacity to make a shining Figure among Scholars. Daily Conversation with Lads of quick and ready Parts, will polish and whet their Minds; as Iron is brightned, cleans'd, and sharpened by the File. Their discerning Faculty by good Instruction will be made more quick and lively; their Apprehension, when they come to be Men, will sooner comprehend what is propos'd; they will be enabled to examine the Grounds of an Opinion, before they give their final Determination. If therefore, they can't be made Masters of History, Languages or Poetry: If they cannot be good Judges of Books; if not capable of apprehending great Things, tho' ever so well explain'd to them; they may learn to exercise Truth and Honesty; to abhor mean and unworthy Actions; to hate all evasive Ways,
and

and resolve to be good, in spite of all the *Marks*, an ill-natur'd World can set upon them. The Excellency of a Man consists, not in Subtilty of Wit, in Eloquence of Speech, or in Fineness of Parts; but in a good and useful Life. The growing more learned, shou'd not be the only End of Study; but Lads ought to study, that they may know how to practise well, and learn this best of Arts, *to live and die like Saints*. This is a better Improvement than the most distinguish'd Skill in all Points, that ever employ'd the Tongues of Philosophers or Divines. Worthy Deeds are always an Ornament to human Nature; but they are lovely, and most beautiful in Youth. To behold in one early (as we sometimes do) all the unaffected Parts of Piety, and to find him ready to hearken to the wisest Counsels, and imitate the best Examples; all Men are apt to preface some noble Things of such a Soul.

To see, on the other hand, a reasonable Creature act without Reason; nay, against it: To see an uneducated, whiffling Lad pursue every giddy Fancy; whose Life is stained with Vice above his Age; who affects to be a Man, only to be a Beast; what a grievous Sight is this?

But the strongest Motive, with many, to procure Learning and honest Principles, will be, that this is the best Way to thrive and prosper in the World. All our Endeavours will be fruitless and vain, unless the Providence of God gives a Blessing to them; and there is no better way to engage the Almighty not to forget us, than by our daily and proper Remembrance of him.

Besides the private Advantage that will redound to a Person, that has sound, honest Principles; while the Inhabitants of any Kingdom are remarkable for Justice and Honesty, we presage great Felicity to that Nation. God who made the World, and still upholds it, is concern'd to prosper that Government most, which is most concern'd to assert his Honour and Glory.

That this may not be doubted of, he hath commanded *Solomon* to proclaim to all the World, this eternal Truth, that *Righteousness will exalt a Nation*, as it has by divine Appointment a natural Tendency that way. Very Infidels and Strangers to the *Commonwealth of Israel*, had from the Instincts of Nature such a Sense of a Deity, and an over-ruling Power, that they trusted not to the Situation and Strength of their Cities; not to the Number,

ber, Valour, or Wealth of the Inhabitants for their Defence; but wholly imputed their Safety to the divine Protection. And can our Thoughts be less honourable, our Sentiments less generous, of that Religion, which requires the most regular Justice, the most frank and universal Charity? A Religion so highly conducive to the Peace of Societies, the Interest of Nations, and the common Good of Mankind; which naturally tends to heal the Disorders of the State; to make Subjects peaceable and obedient, Armies successful, Princes belov'd and glorious. This is no fond Idea of thoughtful Men; but the Result of Experience, and a Maxim receiv'd in the Politicks of the wisest King. 'Tis a Dictate from the Throne of *Solomon*, and a Foundation for the most happy Government, laid down by a Prince that had the Spirit of Wisdom for his Guide. This is also clear from the Tendency of Religion and Justice, to promote the Interest and Honour of a Nation at home; and to procure it a great Esteem among Nations abroad. When these flourish, every Poet calls it the *Golden Age*; and all Historians, however loose themselves, yet are loud in the Applause of Justice; and take pains, in their Annals, to perpetuate its Fame, and

make the Remembrance of it live for ever. Thus was the Foundation of the *Roman* Greatness laid. Their Religion gain'd them more Conquests, than their Valour and their Arms. But when *Numa's* Spirit and Religion were lost, and their antient Justice and Integrity were observ'd to fail, then their Eagles began to droop, and their Success to flag. When the Justice and Fidelity of a Nation are blemish'd, (upon which all Leagues and Contracts, all Trade and Commerce ever did, and ever will depend) the Credit of it is lost; 'tis abandoned by all other Nations; left to confederate with its own Vices, and combat with the Anger of Heaven, and the common Contempt and Scorn of Men. But Reputation and Honour do as certainly, and as naturally attend upon a just and faithful People, as a Shadow does upon a Substance. Let the acutest Atheist produce a single Instance of any Kingdom, which truly honour'd God, that was not great in the Estimation and Love of Men. Publick Justice makes the Tradesman's Shop as secure, as if it was a Fort impregnable; it eases the Cares of the laborious Husbandman; it is a Guard to the Farmer's Folds, his Flocks and Fields. Every Subject rejoices in the Fruits of his own Labour; and has a
Share

Share in the Peace and Prosperity of the Publick; which he is bound, by his own Interest, to promote. 'Tis common for Providence thus to deal with Mankind. God scourges those, that by their Sins rise in Rebellion against him; and is a *Saviour and mighty Deliverer* to all who fight his Battels against their Sins. The Periods of Families, and Subversion of Nations, and strange Revolutions in the World; which swell so many Volumes of History, cannot better be accounted for. He that will consider by what Ways, Empire and Dominion have wander'd from one Nation to another People, need only look into the Origin of the *Assyrian, Persian, Grecian* and *Roman* Greatness; from what mean Beginnings, and by what Steps they grew up into the greatest Monarchies of the World: and again, how unaccountably they moulder'd, sunk under their own Weight, and fell back again to their mean Originals; will perceive, by whom it is, that Kingdoms triumph, and Nations prosper; *who it is, that pulls down one, and sets up another.* Certainly then, that which prevents the Sins, that make the Almighty proclaim War with a Nation; that which endears the Government to every Subject; that which makes the World court the Friendship and Alliance

of a People; that which recommends a Nation to the Protection and Care of Providence; of such a Righteousness, we may well say, that it serves the Interest, and *exalts the Honour of a Nation*; and tends to promote the Peace and Welfare of Mankind. Hence you see, how every private Man, by a pious Education, may be useful to the Publick by his exemplary Life. Ten righteous Men wou'd have preserv'd *Sodom*; and no doubt, a competent Number may do much, to keep any sinking People from Ruin. Know then, O faithful Guardian, that when you bring your Pupil to a religious Life; you do good, not only to your own Soul, but to the Kingdom you live in; you help towards its Preservation; you become a publick Blessing; and the Nation hath good Reason to put your Name among her best Friends and Patrons.

Now, since so many and great Blessings are consequent upon a good Education, how comes it to pass, that this useful and laborious Employment, is thought so meanly of in the World? For, the Art of Man cannot possibly contrive or invent any Method, that will have a better Influence on the Peace and Prosperity of a Kingdom. An able, industrious Instructor of Youth, who constantly bears
Toil,

Toil, that others may reap the Advantage, is one of the most useful Subjects that a Prince has, or can have in his Dominions. For, says a great Divine, *'tis generally true, that Subjects will be, according to the Principles that were instill'd into their tender Years. Impressions then made, will sink deepest. The Welfare of the Nation therefore depends on them, who can make or mar those who are committed to their Charge. Whitgift, in his Visitations, gave great Encouragement to able and diligent School-masters. There is no Order of Men, (said he) who deserve better of the Publick than they, if they discharge their Duty well, by taking care to instruct their Scholars in Piety, as well as in Grammar, Rhetorick, and Oratory. Many, we know, esteem their good Breeding a greater Benefit than their Birth.

From what has now been said, we may conclude, that the Glory of the Kingdom, the Comfort of Mankind, was what our generous *Whitgift*, and other such heroick Spirits had in View, when they provided Places for the good Education of all Sorts of Men. Their Example will, I hope, discourage a narrow, selfish Temper, so dishonourable to a Christian, so apparently destructive of the noble Aims of publick-spirited Benefactors.

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* Dr. South, Vol. V. p. 25.

factōrs. Men are not forbid to have Regard to their own Welfare and Interest; but only to forbear the Practice of seeking it without respect to the Good of their Neighbours. To prefer the Publick to any private Interest, is what all wou'd do, did they act up to the Dictates of a reasonable Nature. But, as our Christian Religion was design'd to raise, and enoble Nature; so certainly it wou'd not be wanting in a Duty, which is the Glory and Ornament of Heathenism. This Grace of Charity therefore is perpetually inculcated by Christ and his Apostles; and observ'd by our pious Prelate in the most extensive manner. Remember and apply the few, but emphatical Words with which our Saviour concludes the Parable of the *Samaritan*; *Go thou, and do likewise.*

Consider well the many Blessings consequent upon generous Actions, and promoting the Good of the World, as *Whitgift*, and all who resembled him, have done; then I need not put my Fancy upon the Stretch, or labour for Flowers of Rhetorick, to work the Reader up to a Performance of them. God hath plac'd Man here, and given him Wealth; not to sport his Time in Pleasures; not to heap up Riches, but *to do good.* Hearken
to

to the Words of *David*, 1 *Chron.* xxix. 11. *All that is in Heaven or Earth is God's; both Riches and Honour come of him.* 'Tis the grand Error of rich Men to look upon themselves, as Proprietors of what they enjoy; and that therefore they may do what they will with their own. But in reality, they are only Stewards; and by consequence, ought not to do what they will with their Abundance, as not being their own, but God's. Wou'd it not be an insufferable Fault in a Steward to be so lifted up with Conceit, as to forget that *he is a Steward*. And to imagine, that he is Lord of all the Goods he has in his Hands, or Management; and accordingly, on the Strength of this Imagination, to lay out all, not for his Master's Honour and Service, but for his own Humour? Who knows not the Parable of the Steward, that was accus'd of wasting his Lord's Goods? Our Saviour's Inference from it is, that seeing he had *been unfaithful in the Riches of this World*, he must not think, *that God will commit to his Trust, the true Riches of everlasting Happiness?*

Admirable is that Thanksgiving of King *David*, 1 *Chron.* xxix. 10, &c. *Blessed art thou, O Lord God of Israel, our Father, for ever and ever. Thine, O Lord,*
is

is the Greatness, the Power, and the Glory: For, all that is in Heaven and in the Earth, is thine. Both Riches and Honour come of thee: and in thy Hand is Power and Might; in thy Hand it is to make great. King David, that Man after God's own Heart, was influenc'd to contribute liberally, on publick Occasions, on this Consideration, that Riches come of God; that 'tis in God's Hand to make great; or, one rich above another; that David and his People were only Stewards of those Riches, they had in Possession; and that after a short Life here, they shou'd be called to give a strict Account, how they had manag'd their Stewardship. Consider well, what Promises are in Scripture made to this excellent Duty of Charity. Moses when he gave that remarkable Command, Deut. xv. of giving plentifully to the Poor, thus enforces it: Because for this thing, the Lord thy God shall bless thee in all thy Works, and in all that thou puttest thine Hand unto. And this is no transient Blessing; but a lasting one, which provides for Posterity. Thus Solomon, A good Man leaves an Inheritance to his Childrens Children. The wise Son of Syrach pleads much for Charity, Eccles. xxix. 11, 12, 13. Lay up thy Treasure according to the Commandments of the most High, and it shall bring thee more Profit

Profit than Gold. Shut up Alms in thy Storehouses, and it shall deliver thee from all Affliction; it shall fight for thee against thine Enemies, better than a mighty Shield, or a strong Spear. This may seem lively and animating enough. But I close all with the plainest and most quickning Motive in the World to *Charity*: Such a Motive, as exceeds the united Force of all other Arguments, which were ever us'd in this Case. A Day will come, when the grand Inquisition which our Judge will make, shall not be, how often we have said unto him, *Lord, Lord*; not what powerful Preachers we have follow'd: not what good things we have said or heard, but what we have done: what Acts of Mercy we have shewn to our distress'd Brethren. Then, how high a Value will be set on Works of *Love*, will be manifest in the Sight of Angels and Men; when Christ shall say to them on his right Hand, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World: For I was an hungred, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in Prison, and ye came unto me.* They, not conscious of any such Deserts, surpriz'd

surpriz'd and amaz'd at the merciful Sentence, will say, *Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee Drink? When saw we thee a Stranger, and took thee in? or naked, and cloath'd thee? Or when saw we thee sick, or in Prison, and came unto thee?* A Return fit to be engraven in the Hearts of all Men, is made, *Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.* Me in Person you could not relieve and comfort; but the Acts of Mercy done to the Poor, at my Command, and for my Sake, I look on as done to myself; and as such they shall be rewarded. *Come, therefore, ye blessed of my Father, inherit the Kingdom prepar'd for you from the Foundation of the World!*

F I N I S.



